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From the Medium and Daybreak.
THE ORDER AND MINISTRATION OF EVIL.
A Lecture by Mrs. Emma Harding, in the
Cleveland Assembly Rooms, London,
Sunday Evening, January 22, 1871.

The question that we propose to consider this night is one which has attracted the mind of all peoples in all ages. Like ourselves, the thoughtful minds that gaze abroad upon the marvellously strong and beautiful, the wonderful and grand phenomena of being, perceive everywhere the evidence of a wisdom so profound, a strength so vast, a design so perfect, that they can not comprehend why there should be evil, darkness, wrong, suffering, sorrow, and crime. The problem of whence comes evil is no new question, then, and yet it is one that never can be solved unless we know the ultimates of life. If we once realize that this life is but a means to an end, higher, better, wiser than our present stage of existence—if we realize that there is a result growing out of our suffering, and that our very crimes are in many indications of a possible redemption hereafter—if we realize this as perfectly as do the Spiritualists, who behold the results and fruit of life, half the problem is solved. But there is yet another portion which to the Spiritualist requires a different method of interpretation; this is, the origin of the scheme. We may, and do, realize its truth, but it is needful for the basis of a true philosophy that we should comprehend why man suffers, therefore he is compelled in this life to a continued struggle with that which we call evil. We use the word as it is popularly understood by mankind. The spiritist who depends only upon the mere logic of words disputes the existence of evil at all. But we know that there are two stages of being through which we are perpetually alternating—pain and pleasure; two conditions of action between which mankind is perpetually oscillating—wrong to one another and right. There are states of vast enjoyment and corresponding conditions of pain and suffering, and it is to this antagonistic state that we still choose to apply the popular and well-understood term, evil.

We know that life originates from mind. We have seen mind surviving the shock, and death, and disintegrations of matter, no longer doubt, or hope, or believe, but absolutely realize that all life and being proceeds from a spiritual origin. Knowing this, we now propose to inquire, spiritually, as to the origin of evil. The origin of that marvellous scheme of which evil forms a part. We have learned one lesson by the teaching of spiritual existence, and that is, ever to look for a cause adequate to the effects we observe. What is the cause from whence a Christian, and a prophet, and a seer trace evil? The ancient Eldorado assumed that evil is absolutely good—that all of spiritual existence which is the origin of being, must of necessity be perfect; but, for the purposes of development and growth, fragments of spiritual existence were shot off from the being of the creator, Brahma, Vishnu, the preserver, and Siva, the destroyer; but these who metaphysicians, perceiving that destruction was necessary for reproduction, that death was the necessary sequence of imperfection, and that fresh and more progressive life arose through the action of death, represented Siva, the destroyer, as also the patron spirit. This was their view of evil—matter, the source, and Siva, the destroyer, the patron spirit. The ancient Parsee, the Chaldean—in fact, the entire of the Eastern nations, adopting, more or less, the astronomical religion of Sivism, assumed that the cause of evil proceeded from malignant spirits, who divided the empire of the universe between them. The astronomical religion divided the year into two periods—the summer and spring ruled over by good angels, the winter by malignant spirits. The sun himself was the type of all good, and the progress of the majestic luminary through the different constellations or groups of stars typified to them the perpetual war of it between good and evil principles. The Egyptians, adopting these views, also represented a triptych of principles by Osiris, the sun, or principle of good; Isis, nature, the receptive principle; and Horus the child or the product of both. Osiris, the sun, was also represented as conflicting with Typhon, the bad. Typhon, this adversary, represented the signs of winter; and the alternation of the seasons between summer and winter, impersonated the struggle between the two brothers Osiris and Typhon, represented their conceptions of evil. The Jews determined that amidst the conflicting opinions of Eastern nations safety lay in adopting them all. They saw their view of the origin of evil was a strange and fantastic mixture of Sivism, Egyptian doctrines, and Hindoo metaphysics. From this they were occasionally redeemed by the teachings of inspired men, like Abraham, Moses and the prophets; but constantly reverting to the old system of antique nations, they were perpetually found expressing themselves in the different forms of the idolatry that was all derived from sun worship.

Thus we find that the Christians who have adopted the Jewish Scriptures—their history, the description of their literature, usages, and customs, their crimes, massacres, and idolatry—as God's word, as truth inalienable and immutable, have received literally all the fragments of ancient mythology as the absolute history of God and his universe; and it is from that source that our present popular theology on the subject of evil is derived. It is assumed that a given

period, say some six thousand years ago, the Creator designed this world perfect in all respects, and placed man upon it, a perfect being for the enjoyment of entire and unbroken happiness. In this condition a fallen spirit, says modern Christianity, who is the Dragon, Lucifer, or Satan, or the Devil, assuming the form of a serpent, tempted the first woman to an act of disobedience. Had man been erect, all temptations would have been fruitless; but the temptation, it seems, came in the form of an invitation to knowledge. The wise and subtle spirit of temptation informed Eve that the act of disobedience was sought in itself, but that the result would procure that knowledge which would render man as the gods, knowing good and evil. The act of disobedience once committed, man forfeited his high estate, was driven from Paradise, and compelled to go forth with the brand of his Creator, upon him. Sin entered into the world, and by a natural sequence of descent from one generation to another, gradually entailed upon posterity the curse of the first father. The result was inevitable, and we realize it in our own day. This is the origin of evil as represented to us by Christianity. It is true we are offered some redemption from this by being assured that the Majesty of the world, the Creator not only of our little planet, but of millions, and billions, and trillions of worlds, systems innumerable, left them all, and sometimes in the fullness of his godhead, and sometimes by a strange and incomprehensible partition thereof, came down to this little planet of ours, and compelling his creature, by the act of compulsion and inherited sin, to destroy him, returned to the majesty of his godhead, and became perfectly satisfied with the scheme; and whosoever believes this history in all its parts, in all its fullness, and in all the propositions herein stated, shall be saved from the consequences of sin—though their sin be as scarlet, the act of compulsion shall render them white as wool. It is true that the necessity of good works to accompany this system of redemption is constantly reiterated; but we conceive that if the scheme is all sufficient, good works are unnecessary, and if it be not sufficient, then it is of no avail at all. If good works are absolutely necessary, wherefore the necessity of a Savior to redeem us from sin? On the horns of this dilemma we are obliged to return to the proposition of brave old Martin Luther, "If you would have the substance of a Savior, you must have the substance of a sinner." So says and so acts Christianity. Heretics and so-called infidels take certain exceptions to this scheme. They claim that the original design could never have been perfect, or man would never have fallen—that if the Omnipotent was wise enough to create the world, he must have been wise enough to foresee the consequences of his creation; and if he did not, then we assume that he was offered to man our first mother. We find no mention of the son of God, and walking to and fro upon the earth, and only acting as a tempter by the permission of the Almighty. Furthermore, the entire of this most beautiful and instructive history depends upon the act of temptation; and if we do not assume that he was offered to man our first mother, rather than to believe that some heavenly reporter was present at the majestic trial when Satan appeared amongst the sons of God and recited the same in earthly language—were we to assume that it was but an inspired and allegorical representation of the strength of man under conditions of temptation, we should realize at once the absurdity of the scheme. The great Satan, at once the sun, the ministry, and the blessing of Satan, the adversary—realizes that amongst those sins or gifts of God bestowed so liberally upon us, the adversary is ever walking to and fro, and urging us, through the processes of temptation, to rise above evil.

We find only few and incidental references to the spirit of evil even in the books of the New Testament. But turning to the simple language of the Founder of Christianity, we find what word of terror means—"I have come you twelve, and one of you is a devil." So said Jesus of Nazareth to a bad man. Were we to seek throughout all the realms of logic, metaphysics, and science, where we find no such explanation and more comprehensive definition? In the Apocalypse we find mention of Satan, the adversary, in two places. In the 2nd verse of the 12th chapter we have the statement that Satan is the dragon, the old serpent, the devil. This dragon, the serpent, Satan, the devil, being as deadly a thing of the host of heaven from his high estate; he is marshalled into the heavens by Lucifer, the son of the morning, or the morning star, once Vesper, the evening star, the beautiful, and when it appears as the morning star it becomes the sign which marks in the least brilliant constellation of the Dragon, called the serpent, the adversary, and the god, called the serpent, the adversary, who, in conflict with Michael, the bright angel of that period and that portion of the skies, makes war in heaven; and it is through this conflict of the seasons, signified by the stars, that the famous history of the sun-god is told. Those who find in the Revelations of St. John a perfect descrip-

tion of the astronomical religion will be at no loss to account for what the origin of evil, named the serpent, the dragon, and Satan, really is. From this point we find that the early Christian fathers, who at first never taught the actual personality of a spirit of evil, gradually began to teach the belief that such a spirit did exist, and had actually walked upon the earth, and was the principle of good. This idea never obtained full belief until the third century. Then the early Christians, who, beneath the persecutions of the Pagans, were compelled to hide their worship in caves and woods, and to perform their solemn services at night in the catacombs and sanctuaries on mountain tops, were accustomed to with it in scaling the walls to guard their worship from intrusion. These sanctuaries, we are told, were most commonly arrayed in strange disguise as wild men; and on one occasion the Pagans fell upon them in great masses and slaughtered them, and they gave out that they found the Christian rites guarded by wild and hideous figures who were the devils that protected the Christians. From this point, and from the famous massacre that gave rise to the legends of the Walpurgis Night, we find this Satan, the adversary, assumes a new form. He is now arrayed in all the grotesque and fabulous imagery of Sisyphus, or man of the woods; he appears in all that faded ugliness in which the mystics of old Christian times represented him.

It is now our purpose to present you with a brief view of the philosophy of evil, not only as taught by those who from the spirit-world are in realization of its truth, but from that standpoint of reason, that plane of observation, which man himself possesses. If from man ever having enjoyed any exemption from pain, or suffering, or sorrow, all that remains of civilization points back to those primeval times when man was a poor unimpaired savage. When in that savage state there was in his nature that perpetual and instinctive yearning for the attainment of his desires, which we so vaguely of the Infinite himself prompting man forward to the fulfillment of his destiny. By this means the poor savage, shivering beneath the ministrations of cold and hunger, learns to erect for himself dwellings, to prepare clothing, and search for food. The principle of eternal progress renders man dissatisfied with the rude and barbarous conditions of early civilization. The troglodyte caves of man's first habitation do not satisfy him, and he learns to erect more commodious buildings, and he aspires to yet higher and better conditions. We are instructed by our own nature, that the affections of the intellect, each one of which is full of appetite that must be satisfied. Our eye not only supplies our brain or mind through the sense of sight, and instructs us in the nature of form, but there is a craving for beauty which is perpetually urging us to produce it, and create that which is pleasing to the eye in fairer and more graceful forms. We are not only instructed through the sense of hearing, but that sense must be cultivated, and sweet tones alone will satisfy the ear that has once learned to appreciate the difference between noise and music. There is the real basis of the emotion, and our affections must be satisfied; each one of them a fresh incentive to action, a fresh demand which we must supply with action and effort when we realize the entire construction of society we find that there is not one creature that is a duplicate of the other. If we question why are not all creatures created good, and strong, and beautiful, and happy, we ask again, what is life? Life is motion. What is motion? Action. What prompts us to action but this craving unrest of the appetites of the intellect and the affections, this demand for knowledge, this yearning for higher life? These promptings create that unrest and discontent which we so vaguely call evil. As societies aggregate into nationalities, the strong inevitably gravitate to the places of power; the abuse of power creates tyranny, and the result is to impose the bondage of the strong upon the weak, or the wise upon the ignorant. Thus arise those great varieties of condition which we so constantly find in the great national congregations of men. But even there, mark the workings of the scheme. When we attempt to analyze the history of any art or science, any human achievement, we ever find that the ministration of that which we call evil—hunger, want, adversity—has been the god which has urged men on to effort. By the beautiful temple of life stand the twin angels of Pain and Death. Within the temple are all the glorious achievements of Mind. There are all the possibilities of intellectual power which the mind can grasp; there is the field of the universe spread, every department of which man must learn for himself; and as he enters this beautiful temple of life, behold the action and ministration of pain. Pain stands beside human form to guard its integrity; to urge it on to exercise lest it rust, to guard it from excessive exertion lest it be overborne by effort, to warn it to temperance, to drive it back from vice, to guard it from excess in any direction. Through such ministrations the world has grown wiser; and this ministration of angel comes not to instruct us even in the moment when she yields the human form to the higher and grander ministry of Death. Then, as the memory of pain and discomfort is impressed upon the mind, the organism searches into the marvel of that form, and thus he finds the science of anatomy, comprehends the marvelous grandeur of the human structure, and learns the wonderful sources of life and being which ultimate in the science of physiology. The unrest which sends him forth from place to place, prompts him to search and gauge the mystery of the pathless waste of ocean, and teaches him navigation. Every sinking ship is a portion of the ministry of the angels of Pain and Death; the wild shriek of the drowning mariner, the tossing arm of the dying victim, are all so many appeals to posterity to search deeper, to analyze more profoundly, un-

til the science of navigation grows broader and deeper, and the intellect of man compasses even the knowledge of how to control and baffle the elements. Every monition to pity, every demand upon our attention, either to feed the hungry, clothe the naked, or minister to the afflicted, is urging our better nature higher and higher, and thus these gods and goddesses with which we are creating the highest and the most beautiful preparation for that heaven which we call love. Even the dark and baleful conditions which we see in the lowest depths of poverty and crime are perpetually moving forward. The very fact that we observe them, that we believe in their existence, is the best evidence that we must ultimately conquer them.

Again you question the nature of crime. I answer you, with the old metaphysicians, that just so long as the pure spirit is associated with matter, just so long as the demands of the physical system and the appetites of our sensuous nature grow with the association of spirit and matter, just so long must we realize that we have to pass through all the series of temptations which too often ultimate in crime. Whence comes crime? From want, and disease, and ignorance—ignorance both among the rich and the poor. Do not mistake. While we tax home upon humanity all the fables and fallacies to which it is subject, we do realize that instead of proceeding from any failure in creation, it is the purpose of the Infinite, mapped out to us, to call man up from the lowest conditions through the perpetual and unceasing paths of progress to higher. Evil is the relative state in which we, from a certain standpoint, observe the conditions that are below ourselves. We do not tell you this by way of offering you that philosophy of Fatalism that shall neutralize action, or make you satisfied with the scheme, and paralyze your efforts of advancement.

Do not mix the philosophy which so perpetually insists that what is right is right as pertaining to man, rather than to the scheme of the Infinite. In God's providence, whatever is, is right. He has ordained all things for good, and all things in harmony and beauty. But we are not God; nor have we achieved the sublime heights of rest, and beauty, and perfection of which we believe spiritual existence is capable. It is our part not to mistake right and wrong; to recognize the true object of the ministration of evil as an incentive to conquest. The darkest national sins that now surround us are all prompting us to those higher and nobler conditions in which the human mind is to realize the restful feet of the house, and as to various systems of reform, to methods of education, to more just, more equitable, more divine and harmonious national as well as individual conditions.

We have all of us passed through the garden of Gethsemane, stood on Golgotha, mounted the restless feet of the house, and as to various systems of reform, to methods of education, to more just, more equitable, more divine and harmonious national as well as individual conditions.

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drance to the perfection of our destiny. Look to it, then, and instead of shoudering your faults and aberrations upon the imperfection of the creative scheme—instead of supposing that you will benefit by the misdeeds of another—realize in the bright example of Him who died to prove the truth of his sayings, and not to excuse your sins, that the destiny of man in his rudimentary state is to be a man of sorrows, to struggle bravely and hopefully to the very last.

RECENT BOOKS.
Opinions of the Press.

The Hypnotist; or Gleanings from the Past.
By G. C. Sawatz. 233 pp.

The author of this work was led to its preparation by the favor with which a series of lectures on Biblical Astronomy, delivered in different localities, were received, and the general desire on the part of thinking minds, for their appearance in book form.

In his preface, Mr. Stewart modestly disclaims the possession of literary talent; but in an admirable manner he has performed the task of gathering and arranging the scattered remnants of a world-wide system of worship and belief, which, under different names, has been perpetuated in the various forms of religion, and yet continues to affect the modern Christian, as it gave law to the pagan world. Having for a primary object the imparting of truth and the removing of the veil that bigotry has thrown over the past, Mr. Stewart has brought to bear the patient researches of years in separating truth from error, explaining the causes of the belief of bygone generations concerning the mystical relations between man and the planetary hosts, and the true interpretation of those ancient symbols and phrases, yet employed by Masons and other orders, which had a "value and beauty in their location, but have been perverted by the ignorance of succeeding ages."

Although not attaching the importance of those of Mr. Sawatz's school to the claims of astrology as a science, we have been greatly interested, glancing over this volume, to note the light shed on things obscure, by the laborious research of the compiler, and, impressed with his fairness of treatment, we heartily recommend the volume to all who may desire a better acquaintance with the subject.—*The National Standard, New York.*

Health by Good Living. has acquired fame for its energy, pronounced and common-sense suggestions in the matters of which it treats. Dr. Hall is editor, and the volume is a volume exhibiting the same characteristics, entitled "Health by Good Living," which we cordially commend to all who have any occasion to make their own health, or that of others, a subject of special consideration. We can not help thinking, not only that a good many lives might be saved by the careful study of this manual, and good heed to its directions, but that many more might be lifted up from a plane of half-life to one of greatly increased vigor, comfort, and usefulness. We go for an doctor, who preaches plain food, fresh air, and much exercise out of doors.—*Congressionalist and Boston Recorder.*

Below, we quote three leading papers, in their review of that fascinating book, "Rebecca; or A Woman's Secret."

"The plot of the story shows genius of a high order, and its development shows the scholar and the writer. The sentiments and arguments proclaim the strong thinker, while the style is so easy and beautiful, that one glides almost imperceptibly from point to point in the unfolding of the story, intensely interested down to the successful ending. Vice appears as vice in this truthful book, and virtue and truth have their appropriate crowning."—*The Evening Press, Providence, R. I.*

"It is an abhorrently interesting volume."—*The Evening Journal, Chicago.*

"No candid reader can peruse this book without the knowledge that it is the product of sincere, earnest woman; that the wrongs which woman suffers, and the evils which society suffers, and not a few will endorse the story-setting of her essay."—*The Daily Tribune, Chicago.*

The *Radical* for April will attract the attention of scholars and thinkers, as it will contain a paper of great length by Francis Gerry Fairfield on "The New Philosophy," in which Mill, Huxley, Spencer, and Bain are critically considered as the Exponents of Modern Thought. The Conversations of Emerson and Muller, translated by C. C. Shackford, and now running through the monthly numbers of this magazine, are highly spoken of. T. W. Higginson contributes to the May issue of "The Radical" a number of "Unpublished Letters from Theodore Parker."

"For some time past Andrew Jackson Davis, by his searching and rational criticism of Spiritualism, has excited the distrust of the more unreasoning and sectarian of the representatives of that movement. His last work—"The Fountain, with Jets of New Meanings"—was well calculated to increase this apprehension. In a recent free conversation with a reporter of the *New York World*, with additional strictures, Mr. Davis has put the last feather upon the backs of those who before feared, and who now oppose him. The *Spiritual Monthly*, of Boston, now warns mediums—the marvins of the nineteenth century, that Mr. Davis is not with, but against them! Mr. Davis renders valuable aid to rational Spiritualism, and symphonizes the confidence of many of the doubting and skeptical in immortality and the rational spiritual life, by holding Spiritualists to the same exacting test of common sense which he has been wont to apply to the thoughtless and illogical of other sects."—*National Standard, New York.*

AN EXCITING STORY!

SINGULAR AND STARTLING WORKS:
Brinkley Female College Haunted and in
an uproar of Terror and Confusion.

(Continued from last week)

Clara Robertson, being the central figure in the story of the "Ghost of Brinkley College," it was worth while, in order to satisfy the inquiries of many who desire to know the character of the person who has seen a "traveler from the undiscovered country," to apply the test of what may be called a cross examination, and to elicit from the girl's own lips what she saw, and her own belief and source of information. This has been done, and the examination is published in full below. It is a matter of curious and interesting speculation to the metaphysical inquirer; and opens a wide field for all sorts of theories respecting the power of mind or spirit over matter. Those whose consciences are weak, and whose intellects are not as strong as that of the girl of thirteen, are cautioned not to read the interview.

The residence of Clara Robertson is No. 201 DeSoto street. It is a modest-looking, two-story frame structure, standing back from the street, with a wooden paling in front. Ringing the door-bell, the friendly reporter was introduced by Mr. Robertson, an father of the girl, who readily consented to an interview with his daughter, and ushered the reporter into a cozy and comfortable parlor, the striking features of which were a Brussels carpet, a piano, a center-table, half-cloth furniture, and pictures on the walls. In a minute or two, Miss Clara was introduced in the shape of a strikingly pretty and modest-looking girl of apparently twelve or fourteen years of age, with large, light, grayish-blue eyes, full of expression, a highly intelligent and expressive countenance, and thick, blonde hair hanging loose down her shoulders. Her dress was of blue, with a light-colored plaid, and her whole appearance was suggestive simply of a bright school girl. An observer's first impression, after conversing with her awhile, is that she is intelligent and bright beyond her years, and at the same time full of simplicity, candor and truthfulness. The reporter looked closely for wrinkles of expression about the eyes, and apparent wandering of the mind, and tried to stagger her with questions in every way possible during the narrative, but saw and elicited nothing to cast the shadow of a doubt upon her belief of what she stated. The interview was as follows:

Reporter:—Have you any objection to answering some questions concerning your experiences at Brinkley College?

Clara:—None at all, sir.

Rep:—Have you read the accounts in the *Advertiser*, concerning the apparitions which you claim to have seen there, and were they correct?

Clara:—Yes, sir; I have read them. There were some mistakes, and the whole has not been told.

Rep:—What is your age?

Clara:—I am thirteen years old.

Rep:—Where were you born?

Clara:—In Bolivar, Tennessee.

Rep:—How long have you resided in this neighborhood?

Clara:—Between two and three years.

Rep:—Have you always been in good health?

Clara:—Yes, sir; most always. I've not been sick in three years.

Rep:—How long have you attended Brinkley College?

Clara:—Since the first of last September.

Rep:—Where did you attend school previously?

Clara:—I went to the public school on Linden street. Miss Gussie Boone was my teacher.

Rep:—Have you been kindly treated at Brinkley College?

Clara:—Very; and I like all the teachers and scholars.

Rep:—Did any one in the college ever frighten you in any way, or play tricks on you?

Clara:—No, sir; never.

Rep:—Did you ever hear anything about the history of the place, or that it was haunted, from any one?

Clara:—No, sir.

Rep:—Did you ever hear of a family named Davis, living there?

Clara:—No, sir.

Rep:—Have you ever heard of Mr. Brinkley?

Clara:—Never till Lizzie (the specter) told me of him. I only knew that the school was called Brinkley College, but I didn't know why it was so called.

Rep:—Had you ever heard of a Lizzie Davis?

Clara:—Never, sir.

Rep:—Did you ever hear of treasure being concealed about the college grounds, or other strange things about the place?

Clara:—No, sir.

walking, but gliding. As it approached, I saw

IT WAS A SKELETON,

and screaming I ran into the room where were Katy Wright and Bessie Pointer, the one reading and the other looking out the window. They screamed too, and we all rushed to the bed and got on to it, myself on the outside. The figure followed, pulsed my dress violently, and then fingered with my hair, which was done up in a net. We screamed all the time. The specter, after pulling at me several moments, went back to the door, stood there a moment, and then crossed the hall to Miss Dora Hill's room, where it knocked, and then tried the door, when I heard it say as if in disappointment: "Oh, Lord!" In a pitiful, weak, hollow voice. It then came back to our door, and beckoned to me with its first finger for about two minutes, when access was announced, and as some of the scholars came up the stairs, the apparition vanished through the garret door.

Rep:—Did not any of the teachers or scholars hear you and your companions screaming?

Clara:—No, sir. The piano was playing down stairs, and they could not hear us.

Rep:—Did the specter beckon to all who were in the hall to go to you alone?

Clara:—It seemed to beckon to nobody but me.

Rep:—Did Katy Wright and Bessie Pointer see the apparition?

Clara:—They said they did, and continued to say so up to last Monday, but I don't know; they may have been frightened because I was. I think both attend the school yet, though I heard one had been sent into the country.

Rep:—Did you tell the teachers and scholars about this when they came up stairs?

Clara:—Yes, and they laughed, and said it was only my imagination, though Bessie and Katy said they saw it, too, and were crying.

Rep:—Did you tell your Pa, on going home, of what had occurred?

Clara:—I did, and he ridiculed me, saying that it was hallucination, and that I must think of it no more, but I knew it was not imagination.

Rep:—Did Dora Hill hear the figure at the door?

Clara:—I think she did.

Rep:—When you first saw the figure at the top of the stairway, what did you do?

Clara:—I kept on practicing.

Rep:—Were you not frightened?

Clara:—No, not because I thought at first it was little Missie Meredith.

Rep:—Did you stop playing the piano, and why?

Clara:—I did after a little, because the figure kept motionless at the head of the stairs, and I thought it was somebody who wanted to speak to me, and was waiting for me to stop. When I stopped and it came towards me, I saw it was not a living thing, and I screamed and ran away.

HOW IT LOOKED.

Rep:—What was the specter like?

Clara:—Like a skeleton, all bone and sinews, covered with a skin, through which I could see, it being very transparent. It was a frightful looking object. Its teeth protruded from a fleshless mouth, and its eyes were deep set, almost in the back of the head. The hair and eyes were deep blue, the hair loose and flowing. The face was ugly, but at the same time it had a pale and sorrowful look.

Rep:—Had it any clothing?

Clara:—It was dressed in very tight or faded pink, like tulle, and the dress was trimmed with dingy white ruching. It wore, also, pink or red slippers or shoes, the last loose and flowing. The stockings looked moulded and milled, as did also the dress, on which there were heavy spots of mould and greenish slime. The shoes or slippers were also much moulded.

Rep:—Did your companions see it in the same way?

Clara:—Yes, sir; they said they did, after hearing my description.

Rep:—Did you return to school next day?

Clara:—Yes, sir.

Rep:—Did you go willingly?

Clara:—No, sir; I didn't want to go, but Pa said I would not see Lizzie again.

Rep:—When did you mean by Lizzie?

Clara:—I mean the specter.

Rep:—Is that its name?

Clara:—Yes, sir.

Rep:—How do you know?

Clara:—She told me when I saw her in the college one day.

Rep:—Did it not say its name was Mary?

Clara:—No, sir; it said Lizzie.

Rep:—What was its last name?

Clara:—It did not tell me.

Rep:—Did it not say its name was Lizzie Davis or Davis or Davison?

Clara:—No, sir; but it wrote its full name on the house last Saturday and Monday nights.

Rep:—How do you know it did?

Clara:—Haven't you the papers in the *Advertiser* office?

Rep:—What was the name written?

Clara:—The first on Saturday night Lizzie Davison, which it afterward corrected to Davis. It wrote Lizzie Davis again on Monday night.

Rep:—Who first told you of Lizzie Davis?

Clara:—She told me herself and wrote it. I never heard it before.

Rep:—What happened at school the day after you first saw the specter?

Clara:—Nothing much. I and the other girls I told you of, were in Dora Hill's room, which was also occupied by Emma B. B. B.

Rep:—What were you all doing there?

Clara:—Reading and studying. I sat on Emma B. B. B. and Bessie Pointer sat on the foot of it. Katy Wright sat in a chair.

Rep:—Were you or they talking of the apparition?

Clara:—No, sir.

Rep:—Did you think of it?

Clara:—Yes; I thought of it many times and felt afraid.

Rep:—Did it appear that day?

Clara:—It did not.

THE SECOND VISION.

Rep:—When did you see it again?

Clara:—The next day, Thursday.

Rep:—Where was it when you saw it?

Clara:—I was in Emma B. B. B. room. Emma was there; also Dora Hill, Katy Wright and Bessie Pointer. The piano was closed. I heard a noise in the hall as if some one was going water on the floor, and scrubbing with a broom.

Rep:—Did you see that scrubbing?

Clara:—Yes; who said that? But I did not think the specter. Emma B. B. B. went and opened the door, and the rest of us followed. As the door opened, I saw Lizzie in the middle of the hall. The other girls did not see her. I screamed and the specter vanished, seeming to go through the garret door as before. Emma B. B. B. and Dora Hill tried to coax me out of the room, but I would not leave, as I was so frightened, and I knew it wasn't imagination, and felt frightened.

Rep:—Did the other girls hear the noise in the hall?

Clara:—I don't know, but they seemed alarmed.

Rep:—Did you faint?

Clara:—No, sir.

Rep:—Did you tell your people on going home?

Clara:—I did, and said I would not go to

school again; but they all laughed at me, and were only playing games with me, and he would see Mr. Meredith about it.

Rep:—Did he go to see Mr. Meredith?

Clara:—Yes, sir; he did.

Rep:—Are you a Spiritualist?

Clara:—I don't know.

Rep:—Have you ever considered yourself a Spiritualist?

Clara:—No, sir.

Rep:—Did you ever hear any one talk of Spiritualism?

Clara:—Never until the jar was dug for.

Rep:—Have you ever attended spiritual meetings or spiritual manifestations?

Clara:—I have not.

Rep:—Do you believe in Spiritualism?

Clara:—I don't know; I never thought anything about it; I don't understand it.

Rep:—Do you believe there are such things as spirits?

Clara:—Yes, sir; for I have seen one.

Rep:—Where?

Clara:—Lizzie is a spirit.

Rep:—How do you know?

Clara:—She told me, and I have seen her.

Rep:—Have you ever seen other spirits?

Clara:—I have not.

Rep:—You say you believed in spirits before?

Clara:—No, sir; but I am sure I do now.

Rep:—Now, Clara, don't you know you see the apparition only with your mind's eye?

Clara:—Oh, no, sir; I saw it with my real eye, as I see you now, and it has talked to me as I now talk to you. I am sure of that.

Rep:—Who first told you about Lizzie?

Clara:—Who is Jennie?

Rep:—The specter.

Clara:—Her name is Lizzie.

Rep:—Didn't you tell me awhile ago that her name was Jennie?

Clara:—No, sir; I know her name to be well.

Rep:—Well, who first told you of Lizzie?

Clara:—She told me herself.

Rep:—When and where did you first see Mrs. Nourse?

Clara:—A week ago Tuesday, at Pa's office.

Rep:—You had heard of her before that time?

Clara:—No; I never did; I told you so before.

Rep:—What did she say?

Clara:—She told me to speak to Lizzie if she appeared again.

Rep:—When did your Pa first tell you that there was something buried in the college garden?

Clara:—He never told me.

Rep:—Who did tell you?

Clara:—Nobody told me but the specter, THE THIRD VISION.

Rep:—When did you see the specter again, and what occurred?

Clara:—The next Monday. Feeling afraid of the specter, I would not go up stairs, but went into room No. 6 on the first floor, where Miss Jennie Boone, the teacher, would let any one go in with me, so I went in alone and fastened the door. After I had played about five minutes, the door suddenly flew open, and looking around, I saw the specter standing as dead as I did before, but had in one of its hands a little bag and a stick with a sharp point. The bag looked as if made of bed-lining, and the stick looked old and rusty; it might have been iron. The specter glided toward me and stood in the doorway. I ran to the windows and tried to get out, but could not open them. I looked at the door and saw the specter, and was caught by the dress by Lizzie, who held me with one hand, while with the other she shook the little bag upon my head. I screamed and broke away, rushing into Miss Boone's room, on the opposite side of the hall. She was giving music lessons to some of the girls. The specter first tried to keep me from getting out of the room in which I was. When I got to Miss Boone's room, I told her the little red girl was in No. 6. She took me by the hand, and we went back and hunted all around the room, and in the hall, but saw nothing. Miss Boone would not believe me, and laughed me out of the room.

Rep:—Was Mr. Meredith there?

Clara:—Yes, sir; He laughed too, and said he would set a trap for the ghost. After which he scolded me for frightening the girls.

THE FOURTH VISION.

Rep:—What occurred next?

Clara:—Next day I went up to Pa's office before going to school, and saw Mrs. Nourse there. She was talking to him about some business. Pa told me about Lizzie, and she told me I must speak to it, that it would do me no harm.

Rep:—Then it went to school. In the afternoon, myself and some other girls were in the hall watching for the ghost, when it came up suddenly. I don't know where it came from. It seemed to rise out of the floor. I screamed and some of the other girls screamed too. Bessie Pointer said she saw a shadow. Fida Stewart swung her arms all about her as if to keep the spirit away, and seemed to be unable to control them, as they kept swinging some time. Some of the girls urged me to speak to the spirit, but I declined through fear. Each one spoke to it, but seemed to get no answer, and the spirit was urged again to speak to it. I then said: "In the name of the Lord,"—that's the way I was told to address it—"what do you want?" It pointed towards some stumps on the west side of the house, and told me to go and dig five feet under a stump, and I would find a jar.

Rep:—Did it say that?

Clara:—Yes, sir; it said that.

Rep:—I ran to the window and looked out at the stump, and was turning to ask which stump it vanished. I was much excited, but not as much afraid as I had been before. The specter had the stick and little bag again, and looked very sad and pitiful, and seemed to cheer up and get less than when I saw it.

Rep:—Did any of the other girls see it?

Clara:—Bessie Pointer said she saw a shadow, and also heard a sort of mumbling, and thought she heard the word stump.

Rep:—When did you see this thing again?

Clara:—On Wednesday. I went out to the garden to water the plants, and while I was engaged I saw the figure appear on a stump and try to call my notice. I pretended not to see it and went on sharpening my pencil, when it started towards me with its arms stretched out. I was not much afraid at first, and thought if it appeared not to notice it, it would go away; but when it came towards me, I got very much frightened, screamed loudly, and attempted to run away. It stepped on another stump, looked very pitifully and said, pleadingly: "Don't be afraid of me; I will not hurt you; my name is Lizzie. What I am about to say you must not tell anybody but your father. I am going to tell you that the figure that went out to the spot where I saw the specter, and that the property belonged to her—I mean the college property. She said she wanted me to have it, because I had set her free by speaking to her. That Mr. Brinkley claimed the property, but it did not belong to him, and she said she should not have it—she would take it away from him. If I didn't get the property, no one could ever live in the house in peace. She had haunted the place for a long time but could never get anybody she wanted to speak to her, but now she felt free because I had spoken to her, and for that reason she wanted me to have the place. Mr. Brinkley had no right to it. She then told me again there was something under that stump that would be of value to me—the stump on which she stood. It then vanished, and I ran into the house.

Rep:—Did the specter say all her people were dead?

Clara:—No; she said she was the last one who had any right to that property.

Rep:—Did you feel glad at the prospect of getting the property?

Clara:—I did not think anything about it.

Rep:—Did you believe there was anything under the stump?

Clara:—I was sure of it after she told me.

Rep:—Did you ever think so before?

Clara:—I never did, and never knew until Lizzie told me about anything being buried there.

Rep:—Do you believe a jar was dug up there?

Clara:—I know there was.

Rep:—Is it the jar the apparition spoke of?

Clara:—I know it is.

Rep:—Didn't somebody put it there after the digging was done?

Clara:—I don't think so.

Rep:—Is there anything else there?

Clara:—I don't know.

Rep:—Have you the jar now?

Clara:—I don't know.

Rep:—Who first told you about it?

Clara:—I don't know.

Rep:—How did it come to be written?

Clara:—I don't know.

Rep:—Was that the first time you saw Mrs. Nourse?

Clara:—Yes, sir.

Rep:—Did you go back again?

Clara:—I did not.

Rep:—How came the brick work under the stump?

Clara:—I do not know.

Rep:—Did the specter say all her people were dead?

Clara:—No; she said she was the last one who had any right to that property.

Rep:—Did you feel glad at the prospect of getting the property?

Clara:—I did not think anything about it.

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regions of speculative philosophy, of untrammeled reason
on the venerable soil of India, was untrammelled and still
by the altar that substituted for intellectual life a gross brute
existence of dreaming ignorance—

India is the world's cradle: hence it is that the commu-
nity in sending forth her children enters the latest world has
in unfolding testimony of our origin, bequeathed us the
legacy of her language, her laws, her morals, her literature,
and her religion—

To religious despotism, imposing, speculative delusions, and
class-legislation, may be attributed the decay of nations—

—Aware of the resentment I am provoking, I yet
shrink not from the encounter—We are no longer
lorn at the stake—"

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CHICAGO, APRIL 8, 1871.

VOL. X.—NO. 3.

A BEAUTIFUL LEGEND.

From the Catholic World.

Softly fell the touch of twilight on Judea's silent hills:
Softly crept the peace of moonlight o'er Judea's trembling hills.

In the temple's court, convulsed, seven elders sat apart;
Seven grand and hoary sages, wise of heart and pure of heart.

"What is rest?" said Rabbi Judah, he of the beard and stout face;
"Answer, ye whose souls have wandered through the march of many days."

"To have gained," said Rabbi Ezra, "decent wealth and goodly store,
Without sin, by honest labor—no thing less and nothing more."

"To have found," said Rabbi Joseph, "meekness in his gentle eye,
A forerunner of heaven's sweetness in home's blessed paradise."

"To have wealth, and power, and glory, crowned and brightened by the pride
Of sprouting children's children," Rabbi Benjamin replied.

"To have won the praise of nations, to have worn the crown of fame,"
Rabbi Solomon responded, faithful to his kingly name.

"All I thirsted, the lord of millions, first and noblest
In the land of the living, for the crown of glory—
Replied Rabbi Asher, son of the reverend and learned."

"All in vain," said Rabbi Jairus, "unless faith and hope have traced
In the soul's mosaic, by sin's contact unafraid."

Then arose wise Rabbi Judah, tallest, gravest of them all;
"From the heights of fame and honor even valiant souls may fall:

"Love may fall, ye virtuous, sparkling good and dry and thorny road,
If we fear not in our bosoms the unsteady love of God."

In the outer court as they sat, a sad and fair-haired child;
His young eyes seemed wells of sorrow—they were God-like when he smiled:

One by one he dropped the hills, softly packed with childish hands;
One by one he viewed the ages of that grave and hoary land.

Step by step he heard them closer, till, encircled by the seven,
Thus he sat, in tones untroubled, with a smile that breathed of heaven:

"Nay, fathers! only he within the measure of whose breast
Dwells the human love with God-love, can have found life's truest rest:

"For where one is not, the other most grows stagnant at its spring;
Changing good deeds into phantoms—an unmeaning, soulless thing."

"Whoso holds this precept truly owns a jewel brighter far
Than the joys of home and children—than wealth, fame, and glory are."

"Falter not, old age thrice honored, far above tradition's law,
Pure as any radiant vision ever ancient prophet saw."

"Only he within the measure—faith-apportioned—of
Truth's brother-love with God-love, knows the depth of perfect rest."

Wondering gazed they at each other once in silence,
And no more:

"He has spoken words of wisdom no man ever spoke before!"

Calmly passing from their presence to the fountain's rippling zone,
Stooped he to uplift the lilies strewn the scattered sprays among.

Faintly stole the sounds of evening through the mass of stone door;
Waltzingly lay the peace of moonlight on the temple's marble floor.

Where the elders lingered, silent, since he spoke, the undefined,
Where the Wisdom of the Ages sat amid the flowers—a child!

SPIRITUAL PHILOSOPHY.

Mrs. Wilcoxson—Christ and His Apostles as Nothing but First Cause Manifestations.

Mrs. Wilcoxson, the very able and eloquent trance-speaker, has been lecturing in Louisville, Ky. We clip the following from an unfriendly daily paper, the *Courier Journal*, published in that city, and give it place in our columns to show our readers that despite prejudice and a servile willingness to cater to the popular prejudices of a priest-ridden public, and despite flings and sneering remarks by the secular press, Mrs. Wilcoxson has evidently done herself and the cause of Spiritualism ample justice:

In spite of wind and rain last night, the Spiritualists were out in respectable force at Weisiger Hall to hear the trance-speaker, Mrs. Wilcoxson, on Spiritual Philosophy. Among all the ridiculous artifices for impressing men with the idea that the founders of a new system of morals or religion is speaking by the card, that of going into the trance state is, perhaps, as successful as any. In every other business except that of playing the apostle it is esteemed safest to keep the visual organs well skinned for purposes of successful humbugging; but when it comes to establishing a great moral system, "going it blind" is thought to be the sure thing, so advancing to the front of the stage, and shutting both eyes, Mrs. Wilcoxson began.

She thought we had a right to investigate and define the ways and the words of God. Man has always been begotten according to well-known laws. Even the child is taught to recognize the claims of that science which teaches the laws of physiology. Priests, says W., have imposed on men canonical scriptures in God's name that they might hold men in subjection. As to the divinity of Christ, she held that when we know a child is always begotten of two parents, after the well-known laws of physiology, it is impossible to prove that God ever created from those laws. If theologians contend that

there was evidence of the presence of the Holy Ghost in the birth of the Nazarene, she could show that it was likewise present in the birth of John the Baptist and other apostles. She did not repudiate the divinity of Christ. There was the principle of a power. His nature which subordinated and held in subjection, the physical man. And here the speaker went into a glowing description of the grand nature of the humble Nazarene. Illumination—expansion—sublime pre-eminence—fairly planning in the clouds of high-flying rhetoric the snowy realms of metaphysical metaphors. Christ was eminently quickened and illuminated at birth. She accounted for his high "Spiritual gifts" by the impression made on his mind while yet unborn. Both the mother of John and of Christ held communion with the angels. His prophecy impressed them, and imparted to their children their high spiritual natures. The mother believing all this—the great destiny of her child, served to endow that child with the most sublime nature. A mother on the field of battle, during the period of gestation, lived up by the clarion notes of victory in the battle-brood, would so impart the spirit of the occasion to her unborn child that a Napoleon would be the result. These men who have become pre-eminent can trace the fact to fortunate conditions of birth, in many instances. On this branch of the subject the speaker agreed with Fowler's theory exactly.

She accepted the history of Christ as written; but he never claimed to be a God—he was none. In short, her theory is that he was but a first-class medium, highly endowed, like many of the present day. Begotten of angelic influences, he began at an early age to confound the deists. But in his physical nature he was like other men. True, it is said he walked on water, and was obeyed by the winds, but to what extent, his disciples are silent. His mother and he dwelt with him in Nazareth, like other children. He was finally crucified like a mortal. "Why not save him?" If he had been a very God, why was it not said at these critical periods? Then in what way did his divinity express itself? He was a high-toned spiritual force. His "magical powers" healed the sick; and in his glorious state could tell the Samaritan his history. These were alone spiritual gifts, and differed from others only in a higher exercise of those gifts. He was a man of truth, philanthropy, good-will. He said to his disciples, "I go to prepare a place for you."

If he were so upright and truthful, he certainly possessed something more than mortal endowments to be able to go and prepare a place, etc. According to the speaker's character of Him, it is impossible He could have deceived His followers, which He must have done, unless He indeed prepared a place for them. But these little discrepancies Mrs. W. did not stop to explain.

Mrs. Wilcoxson went on at considerable length in the trance state, until finally she opened with a bang—a steel-trap—when she took her seat. Mr. Spurrier followed, announcing a seance in the small hall of Weisiger, for next Friday evening at 7½ o'clock, and another for the children on Saturday.

Mrs. W. again rose, this time with both eyes wide open, and fire in them too, as not trusting to the power of her serious earnestness, to "go for" Dr. Stuart Robinson, the well-known reporter of his late sermon. The 2nd chapter and 20th verse of Revelations had been applied to her, and other ladies who speak in public on the stage, and her modesty had been criticized. She very much doubted whether her critics had the right to speak to her as for being a Jewess, why, she asked the doctor to meet her in public debate, and she could tell some wholesome truths. She said she had sent him a copy of the following letter, which she then proceeded to read:

"Dr. Robinson—Sir: Having seen a report of your very Christ-like (?) and courteous (?) treatment of the speakers of my sex in the various departments of society—and more especially by your reference to 'crowded audiences in Weisiger Hall' in this city—thus implying that these female speakers or preachers who are employed by the Spiritualists are the 'Jezzebels' against whom you launch your charges of wickedness—I feel this an opportunity to challenge you to a fair discussion of the character and morality of orthodox preachers and all their so-called inspired and good men of the Jewish and Christian Church up to the present hour, as compared with the morality and goodness of all those whom you so sweetly call 'Jezzebels' of the present day. This is the proper Webster, 'an impudent, daring and vicious woman.' Do you, as a Christian minister and exemplar in society, presume to use such names as applied to the noble women of this country, who by their ability and refined teachings can call before them in Weisiger Hall, of this city, the same as in other cities, a fair, well-bred and intelligent 'crowd' of women? Do you pretend to speak up to our audience in this manner—and then dare to call any 'modesty' whatever? As it is possible for me, with my present engagements, to meet you on the above challenge except by letter, I hereby invite you to a weekly correspondence through the columns of some paper, in which we will compare notes upon this important question. But, sir, should you make any false charges and stoop to slander, you shall agree, in the preliminaries, to pay us one thousand dollars for every such false charge, and be treated to a Scriptural sentence. See New Testament on false witness, slander, lying, etc."

"I will agree to go to the point, and I will call Canonical for testimony of the character of Moses, David, Solomon, etc., and will quote from the pages of history and modern journalism concerning the character of priests in all ages, and for the pitiable excesses and crimes of such men as E. A. Avery, accused of the murder of Sarah Corbitt, of John Moffitt, the great rascal and rake; of Rev. Lindley, the child-whipper

and murderer; of Rev. Mr. Smith, the so-called wife-drawer; of Rev. Mr. Parker, who, by intrigue and cruelty, incarcerated his wife in the insane asylum of Jacksonville, Illinois, for three years—not for insanity, but because she was a sinner; and a better Bible logician than he was! If you desire to continue the discussion, I will give you, from already published accounts of clerical defection, a scribble that will destroy your appetite for that kind of controversy—to elevate you to a more chivalrous and gallant defense of your pulpit and clerical duties. Sincerely, and ever unadvisedly for the right,

LOUISVILLE, Ky., March 26, 1871.

From the Terre Haute (Ind.) Mail.

STRANGE PHENOMENA.

Wonderful Ecstasies in Clarke County, Ill.

At this age of the world, the public is not expected to give credence to every ghost story and haunted house report in circulation; but we have just received from a reliable source, the details of some very singular manifestations that have been witnessed for some time past in the neighborhood of Mill Creek, about four miles north from York, Illinois. Those who are inclined to doubt the truth of these statements, have only to consult fifteen or twenty families in that vicinity, or open a correspondence with some of the parties named, for additional proof of the validity of this story.

The first manifestation of this chain of supernatural events took place several days ago at the house of John Haddox, and after many strange and apparently inexplicable phenomena had been witnessed, a series of like performances was opened at the residence of the Widow Haddox, a sister-in-law and neighbor of John Haddox. Tables, chairs, beds, and all articles of furniture, were tumbled about in the most reckless manner. Dishes, fruit jars, and all articles capable of being moved, were hurled about, and broken and destroyed. Members of the family frequently received blows from flying articles, and everything was kept in a constant state of agitation. On one occasion the head of a little boy terminated the flight of a small article which fell upon his forehead, and a painful wound was inflicted. On another occasion the headboard drawer, the drawer remaining closed. Rocks, clubs, pieces of mud, and all kinds of movable articles, were hurled about by some unseen and mysterious power. Some parties carried away the marks of clubs and rocks, thrown by his (or her) ghostship. A lady's fur coat, lying upon a remote part of the house, thrown into the fire and burned up. A number of eggs had been stored away in a small drawer for several days, and on opening the drawer, were found to be all broken to pieces. Everything capable of being injured or removed is reported as having been so.

It seems, according to reports current in the neighborhood that the wife of John Haddox died about a year ago and that on her death bed she declared that she would return and haunt him, if spirits were permitted to return to earth. She was buried in a certain cemetery, and the neighborhood to keep house for him. A few days since he took this woman to his house, and then the strange performances mentioned above began.

A STRANGE CASE.

A Dead Mother Visits her Living Child, Site at its Cradle and Carries it.

RICHMOND, Jan. 23, 1871.—A strange story is current in certain circles here. About two years ago, Mr. A. married. In due time he became a father, but his wife died when the child was a few months old. On her death bed she exhibited unusual powers of the mind. She would not leave behind her, and earnestly besought her husband to confide in, after her death, to the care of one of her relatives. He promised, and I believe, did for a while let the child stay in charge of the person whom the mother had designated. Some weeks ago, however, Mr. A. again married. He is now a well-to-do man, and has not learned to speak a word, and was unable even to crawl. One day, this child was left alone for a few moments in its stepmother's bed-room, lying in a crib or cradle some distance from the bed. When Mrs. A. returned, she was amazed to see the child smiling and crowing upon the mother's bed. In her astonishment, she involuntarily asked:

"Who put you there, baby?"

"Mamma!" distinctly responded the child that had never before spoken a word.

On a strict inquiry throughout the household it was found that none of the family had been in the room during the case. As the child was in a delicate beauty the scenery of Earth and Heaven, and think only of the lovely view before us, and the Paradise that blooms for mortals on the "immortal shore."

capacity. Finally, as the account is, the first Mrs. A. appeared one night recently at the bedside of Mr. A. and his second wife, and earnestly entreated that her darling should be restored to the relative whom she had induced to the guardianship of the child on her death bed. The apparition, which, it is declared, was distinctly seen and heard by both Mr. A. and his wife, promised to hunt them no more if her wish was complied with. Both Mr. A. and his wife were too much awestricken to reply; but the next day the engineer would stop his train and send some of the principal parties concerned, who are most respectable and intelligent people, and no Spiritualists—*Cor. Cincinnati Commercial.*

From the Athens, Tenn., Post.

A Wonderful Ghost Story.

It is told that an engineer on a Tennessee night train has recently, on several occasions, discovered a red light swinging at a furious rate near a station where the train stops for water. The light would sometimes be in front and sometimes in the rear of the train. When the engineer would stop his train and send some one to learn why the signal to brake up was made, the messenger would be greatly surprised to see the light vanish. Investigation has proved that no person was there with a lantern, and the brakemen and conductor concur also in having missed the phenomena, which, so far as known, was without visible cause, though it is alleged that a year or two ago a signal man was killed near the point named.

On another occasion, some laborers on the same line were coming down the road in the land car, about 3 o'clock in the morning, when they suddenly heard the approach of an engine and train, and knowing that no train was due in the vicinity at that hour, they became frightened, and, in a moment, the car flew off to avoid a collision. They had hardly accomplished this, when a train swept by, presenting a spectacle more appalling than the apocalyptic picture on the pale horse. The phantom engineer stood with his ghastly head on the throttle, and his ghastly hands upon the levers of the dangerous engine. The pale and ghastly fireman was in his place; skeleton brakemen were on the platform, while through the lurid and gleaming windows of the coaches could be seen the ghastly features of passengers who had long since made their last trip in the flesh, and handed in their check to the undertaker.

As the specter train sped on, suddenly the whistle sounded "down brakes!" a sound such as no mortal contrivance ever made. This was immediately followed by what seemed a terrific crash, accompanied by mingled shrieks and groans, and all the terrible concomitants of a first-class railroad accident. The poor, horrified laborers immediately fled the spot, and, believing as they do that the line is haunted, nothing could induce one of them ever to work on it again.

From the Fort Herson Commercial.

A Superb Painting.

Mr. N. B. Star, of this city, has just completed for the Spiritualist Society, a painting, which has been entitled, "Evening in the Isles of the Blest." It is a picture four feet by seven and a half in size, purporting to be a representation of the hanging gardens of the spirit world and the shores of the beautiful sea. There is nothing light upon the canvas, but a soft, dreamy, languid color of southern climes on earth, with the immortal hues of Heaven.

In the foreground on the right is a beautiful garden, displaying such luxuriant shrubbery and brilliant flowers as are found in the tropical climes of the earth, and the whole picture is pervaded by a soft, dreamy, languid color of southern climes on earth, with the immortal hues of Heaven.

An art critic has said that the perfection of art is attained when, looking at the picture, we forget the painter, and every thing else but nature. And looking at this matchless creation, we involuntarily forget that it is the handiwork of a feeble old man, sixty-six years of age, who has lived a life of mechanical toil, at a most unpoetical trade, who has never had access to the schools of art and design, the works of the old masters, or any of the sources of instruction that are deemed indispensable to the acquirement of that skill which transpires to canvas in such lovely beauty the scenery of Earth and Heaven, and think only of the lovely view before us, and the Paradise that blooms for mortals on the "immortal shore."

We have two of Bro. Star's paintings on exhibition at our Reception Room. Friends are respectfully invited to call and see them at their convenience.—*Ed. JOURNAL.*

The Food We Eat.

We have in the different varieties of food we eat, the phosphorus, the sulfur, and the carbonates. The first makes a brain and bones; the second makes a nerve and muscle; the last makes fat. By an analysis of the leading articles of food, we have the following result:

	Phosphorus,	Sulfur,	Carbonates,
Butter	12	2	49
Milk	12	2	49
Egg	12	2	49
Veal	12	2	49
Salmon	12	2	49
Oysters	12	2	49
Coconut	12	2	49
Egg	12	2	49
Wheat	12	2	49
Rice	12	2	49
Barley	12	2	49
Beans	12	2	49
Potatoes	12	2	49
Turnips	12	2	49
Cabbage	12	2	49
Butter	12	2	49

By the last, one may see that he can eat a skin of butter and never get a thought. It, however, answers a good purpose, and supplies plenty of carbon. The thinker or poet could not draw inspiration from a bit of potatoes or a barrel of pork. When brain force is required, brain food should be eaten. When physical labor is to be performed, the food that makes nerve and muscle is to be preferred. In cold weather, food that supplies carbon should be taken, but less in hot weather. In April and May, but little animal food should be eaten. A mixed diet is best, neither drawing nourishment entirely from the animal or the vegetable kingdom. We think children under fourteen years should not be allowed to eat meat at all.

"Milk for baby—strong meat for men."

DEMONT C. DARE, M.D.

Chicago, Ill.

LITERARY.

Our *Young Folks*, for April, has its usual attractive stories and essays, illustrating science, history, and morals, in an agreeable and instructive manner for young or old.

The *Atlantic*, for April, has among other very readable articles, the Four Series of "Our Whispering Gallery," by "C. C. Williams, M.D.," "John Hay," "Our Eyes, and How to Take Care of them," by H. W. Williams, M.D.; "American Life in France."

The *Eclectic*, for April, comes to us, as usual, with a varied and attractive table of contents. Its leading article is an Essay on Philosophy, Psychology, and Metaphysics. The magazine also contains the best engraving of Gambetta we have yet seen.

The *Phrenological Journal and Life Illustrated*, for April, appears in its usual becoming dress, and contains an excellent variety of reading matter, with several portraits. We have in place: Misses Nilsson and Demerest, with portraits, Henry Barden and Elias P. Needham, two inventors of the day.

The *Firebrand Friend* is received, and the second number fully sustains the interest created by the first. Under the able editorial management of Dr. Van Name, it will always be very readable and a welcome guest in every circle it reaches. R. L. Loomis Hamilton, publisher, 320 Fourth Avenue, New York.

Religious Meditations, and Other Poems—Liberal, Reformatory and Miscellaneous, is a neat little book by C. L. James, author of "Law of Marriage," etc. The author is a finished scholar, and thinks deeply. His modest little book is full of original thought, and will repay reading. Price, 50 cents. Address, Louisville, Mo.

Letter from W. F. Byler.

"Who are they?" I have been one since Jan. 10, 1871. I should have written sooner, but I kept thinking I would have some money in a few days, and put off writing until I am ashamed to delay any longer. I would as soon be without any thing to eat on Sunday as to be without the JOURNAL. I am poor, but not poor enough to read the JOURNAL for nothing. I will pay for it, though I can get one dollar at a time, and live on in hopes that I will soon be able to pay three dollars in advance. Find enclosed \$1.00 to pay on my subscription for renewal; and one dollar for J. W. Pike—renewal. In order to somewhat compensate you for sending me the JOURNAL, on a credit, I have taken some pains to get a few subscribers. Enclosed find \$2.50 for five new trial subscribers. Touganoxie, Leavenworth Co. Kansas.

Thank you, brother. If all will do as you are doing in procuring subscribers, we shall have a fine list right speedily.—*Ed. JOURNAL.*

We are advised that the bishop at Millville instructed his flock not to give their work to the only shoemaker in the place, because he was not of the fold. The bishop said that he mortally hated to see this outsider carrying home the flour of the Saints. Flour, we presume, is scarce in Millville; but if this report be true, it is more plentiful than bishop Pitkin's charity. Bishop Pitkin is generally reported to be a good, kind man; and it is pity that his religious faith should spoil his better nature.—*See Lake Tribune.*

It is true wisdom to speak little of the injuries you have received, or the good deeds you have done.

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A SEARCH AFTER GOD.

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NUMBER XXXVIII.

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Spirit—Ah, your knowledge, how limited! The child will play with his toys, and while in the enjoyment of them, those who are older would regard the same as a necessity. Toys are useful to the young, and given an imaginary life, they answer a specific purpose. To the children of earth, or, I will say, a certain portion thereof, a God is a necessity, though only existing in the imagination.

Lucretius—But if God has no existence, certainly to worship an imaginary being, is only a farce.

Spirit—But to various ones on the earth-sphere, God is a reality, that is, so considered, and when they endow him with all those noble traits of character that distinguish the pure in heart, good results may flow therefrom. This is really well. Educate certain persons in the belief that good acts are rewarded by a Sovereign of the Universe, and their whole course of life will be distinguished by deeds of charity, and great good will be accomplished by them. He who believes that every good deed re-acts a reward, needs no imaginary God.

Lucretius—But tell me, has not great good been accomplished by those who worship a God?
Spirit—Certainly. It is well, perhaps, that a certain portion of the world believe in the existence of a God. The child loves its toys, so it they often assume a living reality, and as its mind expands, they gradually cease to answer a specific purpose. The man who firmly believes in a God that rewards merit, but punishes sin, stands precisely in the same relation to humanity, that he does who believes that merit brings its own reward, and sin its own punishment.

Lucretius—Could not God exist as a principle

—pervading all nature, and unfolding himself in various ways?

Spirit—No! I say emphatically, no! Intelligence that can make itself visible to the senses, can not exist. Diffusive intelligence is an impossibility! Matter is eternal, and outside of that nothing can exist. Now, I know that so far as my knowledge extends, I never have seen one thing that God has accomplished. The works that I perfectly understand, I can execute. With those things that I perfectly comprehend, I know that God had nothing to do. I can so arrange the forces of the material world, that a rose or a tree will unfold themselves. I once thought none but a God could do that. I now know that individualized intelligences perform that very work.

Lucretius—What! man make a rose, a tree, a flower? Impossible!

Spirit—R! main tranquille. In the spheres, are circles of spirits engaged in experiments in agriculture, and there is not a plant or shrub in existence, that they are not caused to grow independent of any God. How true it is, that often on earth, some wonderful seed is discovered, that gives a new turn to agriculture. That seed could point to that spirit circle as the author of its existence. I only speak of what I know.

Lucretius—Tie more I talk with you, the more convincing is your argument, that there is no Infinite God. But is not God (unconsciously to us) manifested in man?

Spirit—Oh, how reluctant you are to relinquish the idea of an Infinite God. You have the sentiment so deeply rooted in your nature, of a Supreme Being, that all I can say, will avail but little in convincing you to the contrary. God manifested in man! Well, supposing he is! Tell me, pray, where the God of our nature begins, and where it terminates? Are we partially man, and partially God? If so, will not some of the learned scientists of earth, tell me where the one commences and the other ends. If the influence of God is necessary in the unfoldment of man, there must be some time when it commences, and when it ceases. Your idea is really weak. Such a process would be an impossibility.

Lucretius—Your idea in reference to God are really peculiar.

Spirit—I am bold in my assertions. For many centuries I have lived in the Spirit World. Many of the works of nature, as presented on earth, sink into insignificance by the side of the achievements of man in the higher spheres. I can control the forces that make the rose, but there are many things beyond my knowledge, but I am too wise to declare that God executed that which my mind fully comprehend.

Lucretius—Is nothing done outside of man? Is no work in nature independent of him? What about matter and its laws?

Spirit—I anticipated your question. Now let me tell you, that in the material world, are certain activities manifested when it is under the control of man. You take water, and it alone can not move the engine, but within it are certain activities which the ingenuity of man liberates, and, lo! the ponderous wheels move, and the train starts off. The galvanic battery can do nothing alone. Unaided it can not send forth the electric flash, or transmit a message; but add water and certain chemicals thereto, and a peculiar force or activity is liberated therefrom, and a current is formed that can prostrate the strongest man. Powder is powerless to project the ball from the cannon unless the activities therein are liberated by the aid of fire. Much of the fields of space is a barren desert, until its active principles are set in motion by the intelligence of man.

Lucretius—What are not nature's laws constantly at work? You are upsetting all my pet theories; and I am ignorant indeed. Matter and its laws are eternal.

Spirit—You are in the primary class now. Everything is new to you here. I tell you that there are vast fields in space, that are, in one sense, a barren desert. The activities thereof can be set in operation by man. It is a peculiarity of matter, for steam to move the ponderous wheel, yet steam is not constantly generated. The activities of matter are, in the barren fields of space, wholly in a negative condition. These activities are liberated by individualized intelligences, the same as the activities of water can be liberated by heat, and are called steam.

Lucretius—What! a portion of the fields of space a barren desert?

Spirit—Yes. There are boundless fields where the activities of matter are wholly in a negative condition, and where no spirit can travel without first inducing certain conditions there. Spirits travel in a peculiar way. They are subject to law, the same as earth's children. You might as well try to traverse the vast Desert of Sahara without a camel, as to attempt to explore certain regions where the activities of matter are in a negative condition.

Lucretius—Are worlds formed from matter thus situated?

Spirit—Yes. Matter in many portions of space, is no more adapted to make a planet, than the Desert of Sahara is to raising corn or wheat. It must pass through many changes before it is adapted to the wants of intelligent beings. All its activities can not be brought forth at once. The various changes through which it passes are wonderful to behold.

Lucretius—Then, matter, in the regions of space, seems to be perfectly passive, waiting for its forces set in operation?

Spirit—Yes! To render my position clear, I refer you to a quantity of ice. In that condition, its activities or inherent powers are in a dormant or negative state. Heat will melt it, and soon there are certain forces therein that become steam; and they move the engine's wheel. Now, the fields of space contain all the activities of matter, and they can be liberated, or set in action; just the same as the activities or forces of the ice.

Lucretius—But tell me, please, how individualized intelligences can collect this material, if no God?

Spirit—Pussy child! Your mind trembles as you gaze around you, and observe the grandeur of the Spirit World. These id are almost appalling you. You are slow to relinquish the idea of the existence of a God, and although I know the truthfulness of my statements, you can not fully comprehend me. You desire me to explain the method by which spirits are enabled to move the ponderous wheels of the universe. At some future time I will do so, but I wish at present to be general in my remarks. The blossom on the peach tree, contains within itself the miniature forces that can form a world. It aggregates from the tree an object that is round. Certain activities under the supervision of intelligent beings, can eliminate from the negative matter of space—a world.

Lucretius—You appear to entertain the idea that almost everything is within the range of the power of individualized intelligences.

Spirit—Of course I do. By assuming such a position, I may shock your sensibilities, for I banish the idea of an Infinite God. The children of earth, who have been accustomed to kneel in reverent prayer, and look toward a God for assistance in the hour of need, will feel that the position I assume is detrimental to their highest aspirations! O, I would wound no one! My life has been devoted to humanity. To the child I would give its toys, and to those who find relief in the attitude and aspirations of prayer, let them indulge in it,—no harm can result therefrom, but, perhaps much good.

Lucretius—Do all spirits assume precisely the same position that you do in reference to God?

Spirit—All that are on the same plane in the Spirit World, entertain the same views. While we do not believe in the existence of an Infinite God, we ascribe to individualized intelligence what you do to him. By demonstrating that no Infinite God exists, we make the destiny of man transcendently grand and beautiful! Why should the world be shocked by my position? Why say, sacrilegious? Why declare that my position is ruinous to many? Pussy child of earth, think to some purpose! If no Infinite God, then man has no one to measure power or wisdom with but his fellow man, and he must depend upon himself under all circumstances. Who, as he glances at the moving, throbbing worlds of space, at the blue vault of heaven, at the wide spread universe, would not exult in the idea that individualized intelligences possessed wisdom requisite to put in motion a planet or a comet. Tell me, pray, who would not wish my position true? Do I injure man by unfolding this grand truth? Wherein, if I do? Unholy you his true state. I know there is no God manifested in man, for where does the God commerce and where terminate, in him? How can God and man be united, and each act out their respective missions? To the venerable Christian who has been accustomed to bow reverentially before what he supposed to be God, I would utter no word of disrespect. I know that such a person would be pained at the position I have assumed, and would feel lost without uttering his morning and evening prayers. When I see a person with such a devout nature, bowing in worship, if their aspirations are pure, I admire them.

Lucretius—Would not the world be better off with the idea that a God really exists?

Spirit—No! When man understands his true destiny, and learns the fact that his mission is not to sing psalms and thrum golden harps in praise of a God, he will then aspire to attain a high position in the Spirit World. Which would you prefer, the grand destiny that I have pictured out for you, or a God to do the same work?

Lucretius—I should greatly prefer the former.

Spirit—The world is gradually advancing from the position in which it has been for ages, and is prepared for the reception of the truths I have presented. In the rude idea of God as manifested among savages, we find Schiller's statement true, that "Man depicts himself in his Gods!" He ascribes to his own powers and they become infinite, and straightway he has a God to worship. The Indian would have an Indian God; the Negro one of like color. Man's idea of God, if he thinks one exists, must resemble him. The white man would not admit a Negro as a God, nor a Negro a white man.

Lucretius—But in that vast field of space, I see no water. Please tell me how water is formed, if no God to produce it?

Spirit—Within that negative matter are all the activities of the material world from which you just came. Ice could not produce water, were it not for certain active principles inherent in matter. I do not comprehend the action of the material world in all its details. I have found that my idea of God doing any work, vanishes just the moment I thoroughly understand its nature. I then find that individualized intelligences are connected therewith, and that through their instrumentality the work is accomplished. Let me tell you, there are vast fields before you. The higher you ascend the auree dome, and travel among the celestial orbs, the key notes thereof only echo faintly the grandeur that lies beyond, and when one principle in the arcana of nature is understood, it only illuminates the mind that it may be able to advance still higher in the scale of existence. Below me, above me, all around me, I hear the footsteps of the advancing hosts, and God vanishes in all works the moment their nature is understood. When mystery vanishes, God vanishes. O children of earth, as I gaze upon you, bowing to an image of the imagination, I know that it will finally vanish, and that you will regard that worship as essential to your nature, as the toys of the child are to it. You, who have just come from the earth sphere, will learn that the "works of nature," as manifested on earth, sink into insignificance when compared with the achievements of spirits in the higher spheres.

(To be continued.)

Those who look for faults find faults, and become fault-finders by profession; but those who look for truth find good, and find that

Modern Spiritualism.

Spiritualism to-day means something. A few years since, among a great many people, it was a term synonymous with fanaticism, being so branded by the orthodox, who saw in the beautiful truths which it was unfolding, the death-blow to the system by which they had so long held the masses of mankind in subjection, and they saw also the sentence which would remove from themselves the life of luxurious idleness which they had so long been leading. It is a well-known fact to-day, that every new truth is met at the threshold of its birth with the cry of *Humbug!*—stamped as such by men of professed learning, simply because it does not agree with their preconceived notions in regard to certain things. These gentlemen, in their egotistical importance, have arrived at the grand ultimate of truth! Nothing, in their opinion, can be of any worth, which they do not possess. Every invention and discovery of the past two thousand years has been met in this way, but it has been a marked feature of this opposition, that it has been fought only by those upon whose preconceived notions it was an innovation. This very opposition has been the element to fan into life every new principle.

As each new idea begins to unfold from the embryonic state, and its beautiful light dawns on the hitherto dark places, an agitation springs up among the people; they are soon divided into two distinct classes; the one side recognizes this light as a truth, the other, not being far enough advanced in mentality to comprehend it, or fearing they may lose some of their rights, marshal their forces to crush the invader; but opposition only makes it the stronger, for the "Truth is mighty, and will prevail." This has been the experience of modern Spiritualism, but twenty-three years has drawn to its ranks twelve millions of the most intelligent men and women of America; and we doubt not before half that number of years shall have passed over us again, that these numbers will be trebled. The accounts we are receiving of the hosts who are daily becoming convinced of this new truth, will certainly bear us out in our statement.

Get up all the agitation you can, friends; make an effort, each and every one, to raise up some poor, bleeding heart from the dust, and add them to the ranks of the true believers, which the tenets of a false theology compel them to tread—no walk in the embrace of the new faith, where they can hold daily communion with the dear departed, without fear of excommunication from a church or a clique. You have the mighty angel host to stand by you in this noble work, and each and every good deed will meet with its just reward.

"That bourn from whence no traveler returns," has become worn out as a stereotyped phrase of olden time, for the traveler now returns daily, and manifests his presence; to the loved ones through the medium of dark circles. The term *Death* has dropped the black pall with which it has so long been enshrouded, and is now looked upon as a mere transition from a low estate to a higher.

Modern Spiritualism is a true soul-religion—of and for the people. It requires no gilded domes or system of priesthood for its protection. It is free as nature's pure air, and broad as the universe.

Remonstrances.

We see by the proceedings of the Legislature of Michigan, that the Spiritualists of that State are wisely circulating the remonstrances against the *Doctors' Bill*, which we published in the JOURNAL, and which defeated a similar bill before the Legislature of the State of Illinois.

It is conceded by everybody in this State that it was the movement inaugurated by the RELIGIO-PHILOSOPHICAL JOURNAL, alone, which defeated that nefarious bill. But for the remonstrances which went up from all parts of the State, the law would have been passed to fine and imprison every medium who should attempt to heal the sick. As it was, when first put upon its final passage, it received the most signal defeat of any bill that has been before the Legislature the present session.

The Michigan bill is an exact copy of the one thus defeated in Illinois, and we hope it will share the same fate. But our friends may rest assured that the whole thing depends upon their being diligent in sending forward the remonstrances. Cut them out of the RELIGIO-PHILOSOPHICAL JOURNAL, and paste them on to paper, get them signed by your neighbors, and send them forward without delay, and the defeat of the bill is sure, otherwise it will be passed and become a law.

Harry Bastian.

Harry Bastian, one of the most wonderful mediums of the age, has returned to the city, and will hold seances regularly for the entertainment of friends and skeptics.

We with pleasure endorse this young man's mediumship, and recommend all lovers of truth and investigators of a new philosophy demonstrated by strange phenomena, to avail themselves of the opportunity now offered at his address.

A new development in his mediumship has just transpired, in addition to what has heretofore been announced through the columns of this journal.

It will be remembered that spirits materialize their own organs of speech, and talk in audible voices with all persons who visit the seances; that they play musical instruments, that they place the solid iron rings on to the shodden's arms when tied; that they take him and chair up from the floor and place him upon the tables when tied so fast that he can't move hand or foot, etc. But how they tie him so fast that the most expert sailors can't untie him, with the best use of their fingers; and yet, the spirits will do it in three minutes' time.

Again, we say to all investigators, fail not to

make it convenient to attend Harry Bastian's seances. He will continue in Chicago for a few weeks. Information can always be obtained at this office on the day previous to the evening of the seance, where it will be held.

The Church a Human Institution.

In another column will be found an abstract of a sermon by Henry Ward Beecher.

Indeed, this is a radical essay! The RELIGIO-PHILOSOPHICAL JOURNAL makes haste to gather up and dispense to its readers the early ripened fruit as developed from the teeming fields of thought, or other producing causes, whatever they may be; or wherever found.

The editors of this paper, ever-on the alert for all that is within reach, seize the good wherever found, and feel grateful for the blessing of freedom of thought and freedom of speech, vouchsafed to the American people.

Spiritualism, in the broad and comprehensive sense, appreciates all reform as based in its philosophy, and will receive a truth as soon from the lips of Henry Ward Beecher as from the inspired soul of an out spoken and world-wide known Spiritualist.

It is the truth that maketh free, and little does it matter through what channel it reaches our perception.

It is a remarkable feature of the Spiritual Philosophy, that it first pulverizes all creeds, and leaves in their place a spiritual structure comprehending in its architectural bearings all that is good,—and all being good, in their place, every thing finds a proper use.

Thus it will be seen that Spiritualism is not only an iconoclast, but a supreme architect in its nature, breaking to pieces idols—shams, and building up from realities a mighty fabric that will stand the touchstone of truth throughout all time.

Gratitude.

Our thanks are yet due to many who have secured new subscriptions for the JOURNAL, and to many more who are canvassing and proposing to do so.

Roll up the subscriptions, brethren. The opposition is making desperate efforts against Spiritualism. It is all important that the JOURNAL, the *voice*, the most independent—aye, the best paper in the world—should go into the hands of every doubter in the land. Where a person begins to doubt the doctrine of a *Devil*,—the *Demons* of the churches' hell-torments and a *scarious atonement*—the RELIGIO-PHILOSOPHICAL JOURNAL will build him up in a sound philosophy that will stand the test in the most trying hours, and bring him *en rapport* with loved ones who have already passed to the Summer Land, to which all are rapidly tending.

Come, brethren, each and every one, help to circulate the JOURNAL.

Mrs. E. A. Blair, Artist.

Mrs. Blair, that most wonderful spirit artist, for painting flowers, wreaths, etc., while blind-folded before a public audience, has started for Chicago. She visits many places in her journey from Massachusetts to Illinois, at which she has received calls to practice her mediumship before public audiences, as well as in private. She will answer further calls from societies or friends. She can be addressed in care of this office, and letters will be forwarded to her from time to time to such places as she may be at. We have specimens of her work in our reception rooms, which are perfectly beautiful to look upon, especially when it is considered that the work is executed when she is blind-folded. All are welcome to call and see them. Chicago is indeed blessed with evidence most positive, that a "though-man die, he shall live again; that no one, in fact, goes to "that bourn from whence no traveler returns."

The Northwest During the Revolution.

We are indebted to Hon. Lyman C. Draper, of Madison, Wisconsin, Corresponding Secretary of the State Historical Society of Wisconsin, for a copy of the Annual Address of the present year, delivered before said Society by Hon. Charles J. Walker of Detroit.

The Address is highly creditable to the author and Society. It is a most complete synopsis of the history of the events which transpired in the "Great Northwest," from the first establishment of trading-posts to the close of the revolution.

This address being so comprehensive, and so well adapted to the refreshing of the mind of the scholar, as well as to imparting useful knowledge to the youth and those in the humble walks of life, who are not familiar with the history of this portion of our country, we take pleasure in recommending it to the public as worthy of perusal.

The "Search after God."

"Be patient,"—that is all the answer we can give to the numerous letters we have received in reference to our "Search after God." The questions that have been asked in reference to the first earth, the first man, etc., etc., have been answered, and will appear in future numbers of the JOURNAL.—ASSOCIATE EDITOR.

A. J. Fishback.

Bro. Fishback writes us from Victoria, Mo., that he intends to start for Northern Texas in a short time. We assure our friends there that no better speaker or more worthy man has ever visited that locality.

We respectfully bespeak for Brother F. a favorable reception by the friends of Spiritualism wherever he may go.

E. V. Wilson.

Will lecture in Wheaton, Illinois, on Sunday, April 9th, at 10½ A. M., 2 P. M., and 7 in the evening.

Personal and Local.

—Letters to J. R. Francis should now be directed in care of this office.

—On our first page this week we present our reasons with an account of the labors of Sister Wilcox in Louisville. She goes to Alton, Ill., in April, instead of Alton, Mo., as was stated in our last. The friends at Decatur, Ill., have secured her services for the month of May. She will also be present at the Convention in June. During her lectures in Louisville, great interest has been manifested in that city, and the number who attend lectures largely increased.

—Our friends in Davenport, Iowa, are favored with the presence of a good healer and developing medium, David P. Fuller. Accounts from residents say his healing powers are very fine.

—We are constantly receiving calls for mediums from different parts of the country. Nathan Stevens writes that a good clairvoyant, and healer would be well received at Grand River, Iowa.

—Brother Charles M. De Leon is doing a noble work in Kentucky. He is a fine speaker and a good medium. He sends us a list of eleven new subscribers. Let others follow in the good work. Address him at Moscow, Hickman County. In connection with this, we would call the attention of our readers to the call addressed to the Spiritualists of Kentucky, on the second page of this issue.

—Brother T. S. Givan is about publishing a paper at Louisville, Ky., and thinks of establishing a general headquarters for spiritual and liberal works. We believe that the undertaking will be a success. We know of no better opening than Louisville now offers for this purpose.

—The "Arcana of Spiritualism," by Hudson Tittle, can not fail to be of interest to every Spiritualist in the country. It gives full, definite and lucid explanations as to what Spiritualism is, and what it embraces.

—Again we would call the attention of our readers to the advertisement of A. J. Graham, in another column. Short hand writing opens a new field of work for the young of either sex. This knowledge once gained by any one is an independent fortune.

—We would call the attention of our readers to the call for a grand mass meeting at Decatur, Ill., to be held in June. A great number of the best speakers are expected to be present, and we have no doubt the result will be highly satisfactory to all.

—Wm. Carr writes that a good clairvoyant or a trance speaker would be well received by the citizens of Warren, Clinton Co., Ind.

—We are in receipt of five new subscribers from T. C. Whittier, of Bonaparte, Iowa. Thanks, brother. May others deem this worthy of emulation.

—Encouraging accounts are constantly reaching us of the success of Bill A. Chamberlain, who is at present working in Iowa. She recently went to Forest City and delivered a course of six lectures. Here, the first they have ever been favored with. Great interest was awakened among the people. An unsuccessful attempt was made by the Churches to break up the meetings. She sends us seven new subscribers from there. The heaven is working. She goes from there to Clear Lake, Mason City and Waverly.

—We clip the following from the *BANNER OF LIGHT*. It will apply very well to our case, only, instead of "God," we have three hundred, more or less:

"Correspondents must bear with us in consequence of the delay of their communications. We do the best we can, under the circumstances. We have only one hundred on hand on 'God,' do, great interest was awakened among the people. An unsuccessful attempt was made by the Churches to break up the meetings. She sends us seven new subscribers from there. The heaven is working. She goes from there to Clear Lake, Mason City and Waverly."

—Louisville, Ky., is an energetic growing city, with a large liberal element pervading its intelligent inhabitants. E. R. Spurrier & Co., proprietors of the Spurrier House, are highly popular with many of our friends who visit that city.

—Daniel W. Hall, we learn, cured a rare cancer in Providence, lately, which had troubled the patient for over two years, and had been pronounced incurable by all her attending physicians. He is doing a good work in Providence. At the request of many friends he has concluded to remain three weeks longer—till April 17th. Address care of F. Hacker, Providence, R. I.

—The twenty-third anniversary of the advent of modern Spiritualism will be only celebrated in Apollo Hall, New York, on Friday, March 31st. Poems and addresses will be delivered by some of the best Eastern speakers. A grand reception will take place, and dancing will be in order.

—We are in receipt of a letter from Salt Lake City asking for a good test medium and lecturer. There is plenty of work to do, and the field is daily growing larger.

—A negro in a Virginia jail do a charge of murder, has confessed his guilt, saying that a spirit had warned him on the night previous to reveal his crime, under pain of perpetual unrest.

—England is slowly but steadily increasing in liberal views. A bill is now before the House of Commons for a third reading, which allows the internment of a corpse in any parish churchyard, with any form of religious service desired by the friends thereof.

—Z. D. Hinkley, writing from Hastings, Michigan, says: "If any Spiritualist, medium or other human being calls on me, such as I have, give I unto them, and entertain them indefinitely. Tell them to switch off at Jackson. It will cost but a hundred and eighty cents to reach Hastings, or one dollar from Grand Rapids. Live out of town, but call on Brothers Hadley or Reid, and they will tell you out, or instruct you otherwise. If the police get after the mediums, this will be a good place to hide for in my immediate vicinity orthodoxy is short of its strength."

—Let no one suppose that we esteem it a pleasure to send the paper to any subscriber on credit, after the time has expired for which payment has been made in advance, unless the subscriber desires it a favor to him or her. We are always well pleased to discontinue the JOURNAL, on receipt of arrears, when it is no longer wanted. So long as it is taken, we expect it will be paid for.

—Those being developed for mediums will do well to send for the two standard works on Spiritualism, "Underhill on Mediumism," and "Artistic Mediumism," by Wm. B. Farnesworth. They will be sent, post paid, to any address for \$3.10.

J. J. Ortiz, an old artist of much experience, would like to correspond with any medium for spirit photographs, in view of opening a gallery in Chicago.

Philadelphia Department.

HENRY T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race Street, Philadelphia.

Narrative of a Dark Spirit-From the Infernal Regions.

NUMBER TWO.

I was born in one of the provinces of Italy, about three hundred years ago. My mother was a young gipsy girl, and my father was an old Jewish priest, neither of whom had any parental feelings for me, and I have never known either of them. My father, I am told, never saw me, and my mother died me in a foundling hospital, when I was a few days old.

My first consciousness on earth, was in this hospital, under the care of Sisters of Mercy, who were doing all they could to soothe the dreadful void left by the criminal negligence of these who had brought me into earthly existence.

I will not dwell upon these painful themes, and should not have mentioned them, but justice requires that the world should know something of the causes that have been influencing in an fearful manner the crime of infanticide.

All the base and low hypocritical cunning and concealment of my parents, had been transmitted to me in an intensified degree.

Villains of the deepest dye, fostered in the cloister, and carried out with a hellish purpose through life, by my father, stamped its impress in blackest ink on the conscience of my soul.

My earliest recollection, is of the sorrow which filled the minds of those good women who had charge of me, when they saw this fearful tendency in crime, cropping out very prominently in my nature, when I was but a very little child. I have always been cursed with a morbid vivid and retentive memory, and I can distinctly recall that was held over me by these good women, after days of fasting and prayer, on their part, that they might be guided by best wisdom, to know what they could do to save me from the yawning gulf of crime that was impending before me, and also how they might save the other inmates of the foundling from the contaminating influences of my depraved life. Even at this time, I can recall with pleasure the influences of that council in my babyhood days, for strong as were the tendencies to crime, there were pure and holy desires, awakened by the loving tenderness and care of these good women, which have some of them, and I have never forgotten them.

So complete was this deception, that the good sisters, recommended me to enter the services of the Church, and at the age of twenty-one, I took the so-called holy orders, although my hands had already been steeped in crimes of the blackest dye.

At the time of my conversion, I was a corrupted life, was an intolerable deceiver, my mind rapt upon very young girls. I had outraged more than fifty of these, yet such was the completeness of my deception, that I escaped detection, until my twenty-third year, when, under the influence of this demonic passion, I caused the death of a beautiful young girl, only nine years old. Her father traced the crime to me, and slew me, and thus ended my earthly career, at least in the body. Would to God that the veil of oblivion could be thrown over it forever, but ages of intolerable agony, have not blotted out the dark and fearful pictures, which even now rise before me like before me, and drive me almost to despair.

EXPERIENCES IN THE INNER LIFE.

The hell into which I was thus suddenly and unexpectedly plunged was very different from that which I supposed would be the lot of such a person, according to the teachings of the church. I cannot say that it was better, for I cannot conceive of anything worse than I realized. The memories of words of Jesus, when he spoke of "the land of outer darkness, which there is weeping and gnashing of teeth," are literally true of this state. I was alone in the blackness of darkness, that seemed intolerable, and the only relief to me was when glimmering flashes of light revealed to me, some of the frightful pictures of my own dark and bloodstained career of crime. Oh how I writhed in agony, and prayed that I might get back to earth and alone for the evils of my life. Little knowing that if I went back there, I should pursue the same course, but it was of no avail; tortured with anguish and remorse, I found there was no escape. In this dark and fearful abode, agonized for what seemed to me to be ages without any respite.

In the loneliness of this gloom and sorrow, I called aloud for companionship, anything rather than this dark and desolate loneliness which grew still more intolerable.

Time rolled on and they came, not as I am now told in answer to my prayer, but in accordance with law, and the law of the universe. I saw, were the poor victims of my own criminal lusts. I saw them but dimly at first, and I started back, for this was worse even than the grim and ghastly solitude that had been mine before, a deeper hell opened before me, and I perceived that this was the pathway that I was to travel. My next experience after this was the discovery of human beings, occupied as I had been in the pursuit of the lowest and most degrading crimes on earth. My association with these relieved me, more by occupying my time, than from any actual pleasure, although I found some instant gratification in my association with those who were committing the loathsome crimes that clored my earthly career. I am told that spirits on such planes, do influence mortals, although neither party may be conscious of it. I was not at all.

Soon after this I began to find companions here, who, like myself were confined to our dark and dreary abode. We had been moving about near each other for a long time, without any consciousness of this, for all these dark spirits are blind. There was no love or sympathy between us, we were ever ready to take advantage of each other, and considered it a smart trick to over-reach one another. It was among these, that I learned to use the black cloth cover or mantle, which you saw when we first met. Wretched with our crimes we sought the shelter of these gloomy, over-like places, in which you saw me. I speak the honest conviction of my soul, when I declare that I am not guilty of any wrong intention towards the young women in whom you are now laboring. All that I know of her case is, that when I approached her I felt somewhat relieved and a sort of satisfaction. I was never aware that my influence was in any way injurious to her. I am told that this is a common experience of spirits, who, like myself, dwell in the lower regions of the spirit world. They are constantly doing that which causes others to suffer without being conscious of it.

I am told further that if there had been a knowledge of the cause of this trouble years ago, and the same means, applied that you are now using, the relief would have been much more easily and promptly attained. I was much more easily and promptly attained. I was much more easily and promptly attained. I was much more easily and promptly attained.

I certainly have no unkind feelings towards

that dear child, and shall rejoice with you in the removal of all her distressing feelings.

It remains only to me to say what have been my experiences in the wonderful transition, which has taken place, since you and your friends on earth and here, have broken the spell that bound me to those dark and dreary scenes. You know how reluctant I was to speak to you, and how full of suspicion I was towards every one. It required considerable time and effort for me to acquire any confidence in those kind and good spirits, to whom you introduced me, and who, though unseen by me, took me firmly and gently by the hand, and led me away from the scenes in which I had so long lived and suffered.

The place to which they took me, was free from those boisterous feelings of continued unrest, which had marked all my former surroundings in this life. There was a gentle rain falling influence upon me, like that of a good and true woman. It recalled the memory of that council which the good Sisters of Mercy, held in the days of my infancy. I had then known I was either of those spirits, but I recognize that they are male and female from their influences upon me.

The result thus far has been to get me into a quiet state, in which I have some thoughts about myself and my surroundings. I feel very desirous of being forgiven by all whom I have injured—in any way, and there springs up thoughts and feelings in my soul that I will forgive every one that has in any way injured me. I hope you will continue to give me your advice, for you are the only one that I can see, that I would be willing thus to confide in. I know not what to do. I should certainly be very glad to labor anywhere and at anything, and some how I feel that my first work now, must be to help those whom I have injured, but let the work be where it may or what it will, I pray for strength to do it. Will you continue to help me?

With the assurance that we would do all we could for him, and the advice that he should continue with the spirits, who stood by his side and aided him in giving his narrative to us, we bid him God-speed, and have no doubt that the time is not far distant when his eyes will be opened to see brighter visions, and that he may now find the means of outworking his salvation from the dark abodes in which he has so long dwelt. Thankful for the opportunity of blessing this brother, we send forth his narrative to the world, hoping that others may be, as we have been, instructed by it.

Missionaries.

At a meeting of the Board of the American Association of Spiritualists, held at Cleveland, Ohio, the Committee on Missionaries, were authorized to make arrangements for the employment of such. Several names were proposed and referred to the Committee.

They were also requested to give whether any suitable persons could be engaged to organize lyceums.

J. S. Livered, presented his resignation in writing, which was accepted, and Susan C. Waters of B. Kent, N. J., was elected to fill the vacancy.

A meeting of the Board, held in Philadelphia, the Committee on Missionaries reported that neither of the parties proposed at the last meeting had accepted the appointment, and that for want of funds, they were unable to employ missionaries.

Miss Abbie W. Baker had gone to Texas, and had been authorized to organize lyceums, and collect funds for this Association.

Susan C. Waters, and Dr. Child were appointed to prepare an address to be published in the Spiritual papers.

The Treasurer reported that he had received one hundred and eight dollars, and twenty-three cents, and paid out on orders of the Board fifty-one dollars and thirty-three cents, leaving a balance in the treasury of sixty-six dollars and ninety cents.

The Secretary was directed to give notice through the Spiritual papers, that the Board were prepared to receive further applications for a place for holding the next annual meeting of the association.

HENRY T. CHILD, M. D., Sec.

634 Race Street, Philadelphia.

Marriage Notice.

Benjamin Fish, of Rochester, N. Y., and Louise M. Henck, of Philadelphia, appeared at the house of Dr. H. T. Child, in Philadelphia, on the 22nd of February, 1871, and in the presence of a number of their friends, the said Benjamin taking the said Louise by the hand, declared that he took her to be his wife in accordance with the certificate which they were about to sign, and the said Louise declared, in like manner, that she took the said Benjamin to be her husband.

The said parties then and there (the said Louise adopting, according to custom, the name of her husband) signed the following

CERTIFICATE.

This is to certify that we, Benjamin Fish of Rochester, N. Y., and Louise M. Henck of Philadelphia, assume to each other the relation of husband and wife; but at the same time we solemnly protest against all Marriage Laws, whether legal or conventional, which subject either the wife, or the husband, to any control or influence on the part of the other, which is not in accordance with the dictates of pure and mutual love.

Philadelphia, February 22nd, 1871.

Obituary.

Born into spirit-life, on the morning of March 21st, in the 6th year of her age, the wife of Hon. Isaac H. Soule, of Guilford, Minn.

Gone to the Summer Land, one of her best. To her loved friends in the home of the West. A kind husband is left her absence to mourn, and two faithful sons and a mother are alone.

They know she was landed on yonder bright shore, Freed from earth's troubles, her loss they deplore.

Her record of earth-life is spotless and pure; Her good deeds and kind words will ever endure; And her many friends here and there, will bear Of her sweet life and her kind, loving care. Tho' the candles are lit, yet she will be near. Her companions and friends on life's journey to cheer.

By a true, living faith she was ever sustained; The harmonious philosophy by her was maintained; She loved all her kindred, but the most she loved in practical work, by which all may be saved; She taught by example, more potent by far Than words of counsel or precept or law.

Her home was the altar of all healing with light; Her love was the power and the love that made right; For her faith had no need, nor the mind, nor the sight; Of the perfect and beautiful things revealed; To the who, like her, have the power to be saved; And laid up their treasure in mansions above.

BANKER OF LIGHT please copy.

On Saturday, the 11th inst. of heart disease, Henry Snow closed his earthly labors, and passed on to the spiritual life. Aged 66 years.

Mr. Henry Snow has been a resident of Battle Creek, Mich., for fifteen years; a past, and was esteemed by all who knew him, as a man of strict integrity, amiable disposition and moral worth. In the earlier years of his life, he was a believer in the doctrines of Universalism, the final beliefs and happiness of all. But in

later life he became convinced of the presence of the departed, and believed in the ministrations of a spirit. Happy in the beautiful faith that his spirit friends were near him, and that when he, too, left the worn-out body he should linger near, watch over, protect and bless those left behind, he quietly passed away, rich in life's experience, and ready to enter upon the upper progressive life before us all.

The funeral services were on Tuesday, at his late residence, where a large concourse of friends testified their respect for the deceased and his bereaved family.

Died, March 12th, 1871, Maggie A. Byer, aged 39 years.

She died calmly—falling sweetly to sleep, without a struggle or a murmur, and retaining consciousness to the last. In answer to a question, she said, "I am not afraid to die. I will meet my mother and father, my sisters and brothers, who have all gone the same road before me." A few moments after expressing her views she died in her husband's arms, the victim of hereditary consumption.

Mrs. Mary T. Strang, a Spiritual lecturer, conducted the funeral service. She delivered a most affecting and impressive address, emphasizing the virtues of the deceased.

Dayton, O., O.

SPECIAL NOTICE.

SPEAKERS' AND MASS CONVENTION.

As Chairman of the Committee appointed by the North-western Speakers' Association, I am requested to call a Speakers' and Mass Convention, to be held at Smith's Opera House, Decatur, Illinois, on the 23d, 24th and 25th of June, 1871; to commence its first session on Friday, June 23d, at 9 o'clock A. M., and to continue them for the three days as directed by the Convention.

This Association has commenced a series of meetings to gradually change the good social conventions that have found many good homes for weary, worn, and sick mediums and speakers, to good social conventions, to establish the rules by which all faithful workers in the cause of truth will receive a just support. Such progress is necessary, in this transition period of religious associations, from the theological to the scientific, and from the rule of the Christian priests of earth, licensed by man, to that of the angels of heaven, through mediums licensed by the laws of God.

This Convention is called to continue the progressive work of the Association, to establish the order and love of the angels in heaven, among the people of the earth.

Attention is extended to all to be present. Those who attend will receive a cordial reception by the Spiritualists and their friends in Decatur.

Persons wishing special information about this entertainment of speakers and others, will address the Secretary of the Committee of Reception, H. H. Rogers, Box 20 Decatur, Ill.

H. S. Brown, M. D., Chairman.

NEW ADVERTISEMENTS.

SHORT-HAND WRITING.

A *Ready and Standard System* may be learned by thousands, *Without a Teacher*, from Graham's

Hand-Book of Phonography, \$2.50, postpaid. *Two Hours' Course*, 25 cents; *Outline*, 5 cents; *Little Treatise*, 75 cents; *Synopsis*, 50 cents; *Phonographic Visitor*, (weekly) \$3.00 a year.

Address: Andrew J. Graham, 563 Broadway, New York.

TO THE WORKING CLASS.—We are now prepared to furnish all classes with constant employment at home, the whole of the time, or for the spare moments. Business easy, light and profitable. Persons of either sex easily earn from 25 cents to \$5 per evening, and a proportional sum by devoting their whole time to the business. Boys and girls earn nearly as much as men. That all who see this notice may send a sample, which will be returned, and the business explained. To such as are not well satisfied we will send \$1, to pay for the trouble of writing. Full particulars, including a sample, will be sent on request. Address: E. C. ALLEN & CO., Acosta, Mass., 190 N. 2nd St.

\$5 TO \$10 PER DAY. MEN, WOMEN, BOYS AND GIRLS who engage in our new business make from \$5 to \$10 per day in their own localities. Full particulars and instructions sent free by mail. Those in need of permanent, profitable work, should address at once: GEORGE BRINSON & CO., Portland, Maine. 191 N. 2nd St.

MRS. L. G. RICHARDS

Will Give a Psychometric Reading for \$1.00, with full explanation and advice regarding business, \$2.00. Written Communications from Spirit Friends, \$3.00. Lock of Hair and Photographs also three letter stamps. Pictures returned, medicines sent if desired. Address: P. O. Box 1219, Birmingham, N. Y. 170 N. 2nd St.

J. WILLIAM VAN NAMEE.

Medical Clairvoyant, Magnetic Healer, and Trance Medium.

420 Fourth Avenue, New York.

Examinations Made by Lock of Hair.

For terms and particulars, send for circular.

MRS. F. W. CALKINS.

BUSINESS, TEST, AND HEALING MEDIUM.

Prescribes medicines for the sick. Spirits communicate through her quicquently—give name, disease they died with, &c. Satisfaction warranted. Address her, enclosing a lock of hair, and two dollars at Green Garden, Will Co., Ill.

Dr. J. Wilbur,

MAGNETIC PHYSICIAN,

440 W. Randolph street, Chicago, will be at the Moore House, Englewood, Ill., from April 1st until further notice. He also cures by Magnetic Power, without seeing the patient. 170 N. 2nd St.

GROSVENOR SWAN, M. D.

DR. SWAN MAY BE FOUND AT ALL

hours, at 117 Wabash Ave., Chicago,

where he will be happy to receive calls from his old friends and patrons, and all who may require his services. 170 N. 2nd St.

THE LAW OF MARRIAGE.

BY C. L. JAMES.

An exhaustive argument in favor of liberal divorce legislation. For sale by the author, Louisiana. 10¢ Post paid for 25 cents.

AGENTS! READ THIS!

WE WILL PAY AGENTS A SALARY OF \$30

per month, to sell our new and wonderful inventions. Address: M. WAGNER & CO., Marshall, Mich. 170 N. 2nd St.

DR. H. SLADE (Clairvoyant),

AND

J. SIMMONS.

DR. SLADE will, on receipt of a lock of hair, with the name and age, make a clairvoyant examination, and return a written report of the condition of the system. A fee of two dollars must accompany the hair, which will be applied on medicine where treatment is ordered. All letters should be directed to

SLADE & SIMMONS,

207 West 23rd St. N. Y.

P. S.—Please write your address plainly.

MEDIUMS.

MRS. A. H. ROBINSON.

Healing, Psychometric and Business Medium,

148 Fourth Avenue, Chicago.

Mrs. Robinson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the case, age, leading symptoms and duration of the disease of the sick person, when she will without delay return a most prompt prescription, and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of heretofore the claims no knowledge of the healing art, but when her spirit guides are brought in rapport with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the psychometric power latent in the system and in nature. This prescription is sent by mail, and is an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes countenance of.

Use prescription is really essential, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, may be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the diseases of any one who calls upon her at her residence. The facility with which the spirits control her accomplish the same, is done as well when the application is by letter as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium.

Terms.—Diagnosis and first prescription, \$2.00; each subsequent, \$2.00. Psychometric Prescription of Character, \$3.00. Answering Questions by Letter, \$1.00. Money should accompany the application, to insure a reply.

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ANALYTICAL CURE.

For the speedy cure of the following complaints furnished: Catarrh, Asthma, Throat, Lung and Heart Diseases, Rheumatism, Liver and Kidney, Dyspepsia, Diarrhoea, Piles, Hemorrhoids, Epilepsy, Fits, Wound and Indurated Eyes, Ulcers, Fever Sores, Piles, Seminal Weakness, Diseases of the Brain and Nerves, Diseases of the Skin and Blood, Incipient Consumption. Patients at a distance respectfully treated. Medicines sent by mail or express.

Dr. Dake's mode of practice is unknown to, and unlike in detail, any other physician's.

Office and Laboratory, 273 Wabash Ave., Chicago.

Those who cannot consult in person (with each order) send a simple statement of condition, age, and sex, occupation, temperature, (if known), and photograph.

WE HAVE

Electric Galvanic plates for Consumption, Weak Chests, Coughs, Price, \$2.00. Also,

Electric hand and side, for cold feet, faint circulation, nervous diseases, price, \$2.00. In ordering, state date of foot or side worn, also the width required, and whether for a lady or gentleman. Pay by mail or express. In sending for circular and terms, inclose stamp.

MRS. LODEMA ATWOOD,

Healing Medium,

Has been before the public as a successful Healer the past fifteen years. We rely entirely on the controlling influences. We diagnose and give prescriptions by letter. Distance no objection. Will visit in person, reasonable distance those that desire, and can afford the expense. Deliberation and advice in a variety of ways. Emblems we give gratuitously to all our patients, when presented by our guides. Our former custom has been to come in rapport with the applicant by the hand-writing or lock of hair; but to save time, and the pleasant sensation of taking on the symptoms of the disease, we require the applicant to give age and sex, with one or two leading symptoms of the disease, written by the patient, if able to write—if not, send lock of hair. As the giving of tests is not the object which we seek, but to restore the patient to health by Nature's own hand, in the shortest time possible, we do not deem it necessary here to lumber up an advertisement with what we know or what we can do, but prefer to be known by our fruits.

Terms, for diagnosis and prescription, \$2; Diagnosis without prescription, \$1; all subsequent prescriptions, \$1 each. All letters should be accompanied with the fee, and addressed to MRS. LODEMA ATWOOD, Box 45, Lake Mills, Jefferson Co., Wis. 170 N. 2nd St.

JAMES BROOKS,

THE DEVELOPING MEDIUM.

Those Desirous of Becoming Mediums Can Obtain Instructions:

How to Guide and Promote all Phases of Mediumship.

How to Test and Develop Clairvoyant Sight; seldom, if ever, fails to produce the first degree of sight at one trial. Thousands of people call on me clairvoyantly when they demand how to induce the light.

How to Enter a Somnambulic Condition.

How to Form and Conduct a Developing Circle.

What Condition the Mental and Physical should assume to Receive and Dispose of Influence.

How to Make Progress at each Sitting.

How to Prepare the Mind for Inspiration.

Why Many do not Progress out of their Half-Developed State.

A Hint to those Seeking to Develop Five or Six Phases at Once.

In commencing his sermon, yesterday morn-

...and by instruments to an end, and you may use them if you can make any thing out of them. I should not hesitate at all if I went into a Roman Catholic church, where they all take holy water, and make the sign of the cross, and take the water, and make the sign of the cross too. [Laughter.] Yes, but it will be odd, won't you lend encouragement to their erroneous beliefs? Not any more than Paul did. Is there not something behind the superstition; can it not reach the man by treating these superstitions only instead of truth? I think I can take the water, and you see signs of ordinances or ceremonies, says to me "If I used them use them, but if you have no need do not use them." I do not keep Sunday because I think it a religious day as the law defines it. I keep Sunday because I love it, but I am not bound to do so. If a man say "I feel at liberty to go to the theatre, and to go to the circus, and to the library." If he say he wishes to worship God in the fields, I tell him to do so. I may question his sincerity, but if I find him sincere, I tell him he is at perfect liberty to go. Do you call these heresies? They are shocking heresies, and for all of them I plead the example of the Church at Jerusalem. I plead every thing that in 2,000 years ago was said, and was said from wiles up to creeds is generally the test of its superiority. Mr. Beecher then spoke of the objection to associating with those whose beliefs are different from your own, from fear that they should be said to countenance their errors; but Paul did this, and he did it on principle. He was not afraid to associate with those who were won souls to Christ. If, for the sake of winning men to a higher life, a man conforms to the opinions of others and acts in such a way as not to jar their educated beliefs, if he does this for the sake of winning them to a higher belief, then it is right. It is a miserable orthodoxy to say that a man should not associate with those who are not Christians, and that the devil was glad. If he have the love of Christ above all other things, there is no one human being on earth that you can not own as a brother, or go down to him and work with him and for him. I could sit and worship in many and many a Unitarian Church or a Free-church of Scotland, and I could sit and worship in a Methodist, or Episcopalian Church, and say if it was necessary, and I would not hesitate to be immersed, even as I immerse others, if I thought I could gain them on the other side of immersion. It is immersion to me, but they are weak and need it. But churches have the chaff and straw and let the wheat go where it may.

WISCONSIN.

Report of the First Society of Waukesha

BRO. JONES.—I wish through the JOURNAL, to report progress in this part of the spiritual vineyard.

In September last, few friends met and organized the First Progressive Society of Spiritualists of Waukesha, by the election of a President, Vice Pres., Secretary and Treasurer, with prayer to our Father in the Society.

To be brief, we will say that we soon had subscribed the sum of four hundred dollars, and invited our old Brother E. W. Stephens, of Concord, N. H., to come to Waukesha, and speak every alternate Sunday for three months. At the expiration of that term, our Brother had grown so much in favor, with our people, that we resolved to engage him for another three months which has just closed, and after the close of his evening lecture, on the 13th inst, before a full house, he sat in the pulpit, and read his testimony. Mr. Bradley P. Balcom, of Geneseo, (President of the Southern Wisconsin Association of Spiritualists), to Mr. Lottie Hill of this place. The lady is a member of our choir, and a fine singer. Long may they live in the full enjoyment of their present union.

Our Bro. Stephens is a farmer by occupation, and while in Wisconsin, had never entered the field as a lecturer, until he was called to speak with us, although he had spoken occasionally to good acceptance. It has been our good fortune to find that our brother possessed too noble a talent to remain longer at his agricultural pursuit.

We have therefore, secured his services, a portion of the time for the coming Summer.

Our congregations are daily increasing, and our souls are filled from the rich storehouse of this scientific brain, as he launches out into the unexplored regions of thought, thus bringing to us in glorious strains of eloquence and beauty, the most mighty truths so long hidden from humanity's view.

Since he began his labors with us, he has lectured at various points along his line of travel, and has won great credit that will soon day bring forth fruit. We sincerely hope that the Spiritualists of our State will put forth a helping hand, and assist him most faithfully as he so bravely enters to work.

He enters the field without snarl or blunder, and will devote his time to the dissemination of our glorious cause, so soon as our friends have ascertained of this result, and will seek their own best good, and pleasure.

When the Spiritualists of our country shall have received the same joyful welcome as we have seen now to have learned with us, that to spray out of their surplus treasury for the spread of our glorious system of philosophy for the enlightenment of man-kind, would produce an hundred fold more real enjoyment than can possibly be realized by hoarding it up, like the poor, who would not sow, but they would have the ground that a seed had been taken in wisdom's path, that will follow them down the ages, with constantly increasing means of enjoyment.

What are the baubles of earth compared with true spiritual knowledge? The former we must leave behind, while the latter will fill our souls with goodness, that will follow us through all the changes of our earthly life.

Waukesha, Wis., March, 1871.

W. B. HOLBROOK.

Letter from F. Culver.

BROTHER JONES:—Enclosed please find draft for ten dollars to pay up my arrearages, and the balance to apply on subscriptions to the JOURNAL-PHILOSOPHY. Should have sent it sooner, but have put it off from month to month, but we trust will be satisfactory at this late hour, as we read that those that came at the 6th evening now received every man his penny.

Sandwich, Ild., March 16th, 1871.

Thank you, brother. God speed all others in like situation, in securing the *eleventh* hour penny like acts of justice. We are certainly bearing the "heat and burden of the day," and need all that is our due.—ED. JOURNAL.

The First Spiritual Society of Mequoketa

About the last of March, 1870, she was taken sick, and when she became convinced that she could not live, her husband and myself asked her to promise that if it were possible, she would come back after death, and meet them here, well as both of us, which she promised to do.

About three weeks after her death, I was going into the restaurant in the morning as usual when I met her coming across the saloon toward the door. She stopped and looked into the glass, and then came toward me and shook hands with me. I said, "Is this you?" She answered, "Yes; but I must be going now," and stepped out of the door and walked down the street out of sight. After I had recovered my self enough to go on, I went into the kitchen and found my cook in such a state that he could hardly speak. I asked him what was the matter with him. He said that his wife had been thrown into the kitchen by the particulars of the affair, which are as follows:

He was at work in the kitchen, when he heard three raps at the door, the same as his wife used to do. He opened the door, when she said as was her habit, "Why, Ned, you are a long time coming." He asked, "Are you coming?" She answered, "Yes." He then followed him into the kitchen, and talked to him a short time, then said, "Now lift me upon the block and lay your head in my lap," which he did; and she sung to him the first two verses of her favorite song. After singing them, she asked, "When will Mr. Taylor be in?" He answered, "Pretty soon." She then said, "I must be going," and started out of the kitchen, when I met her as before stated. She looked as natural as life in every respect, but before I had time to collect my thoughts she was gone.

I was always a violent opposer of Spiritualism, but such a proof as I have had, seeing, hearing, and feeling, has been enough to convince me of its reality, and something it, although I have never yet been at a circle, or to my knowledge seen a medium, and know nothing of it, although I will take any solemn oath that every word I have written is true.

WM. TAYLOR

H. MELVILLE FAY.

Letter from Geo. C. Armstrong.

S. S. JONES.—In Vol. XI, No. 24, of the JOURNAL, you advertise H. M. Fay as an impostor, who gave answers to questions in court; and was tested by sceptics, and no "trick" discovered.

Would you have us understand that H. Melville Fay does all that is done at his seances? I myself, independent of spirit power—and it so, will you explain how Mr. Fay ties himself up in seconds a manner, and how he manages to get loose so soon, when sceptics have done their best in tying him, and which they pronounced impossible for him to remove, especially, without their detecting it, and carry a violin in the air, drumming it sometimes six or seven feet from his person, ring bells, etc., and how does he show the "spirit leaders"? How does he do this while the clairvoyant is watching him, without being detected?

We know nothing of H. M. Fay personally, never having heard of him till he came into Indiana, but if his "manifestations" are not produced by spirits, he has humbugged a good many through this way, and would like to know how the "spirit leaders," his "tests," &c., that we may not be humbugged in the future.

Milford, Ill.

REPLY.—With all due respect, we would refer our correspondent to H. Melville Fay for a reply to his questions. He is often before the public, denouncing Spiritualism as an imposition, and claiming that he, himself, is an impostor.

We, several years since, witnessed genuine spirit manifestations in his presence, but at the same seance, he tried to impose upon us with a so-called spirit hand, which, however, was none other than his own fist, blood and bones.

We deem it quite safe to let a self-convinced impostor work entirely in the ranks of old theology.

Spiritualism is based on truth, and wants no impostors to demonstrate it.

Letter from Mrs. F. A. Logan.

BRO JONES:—Please allow me to say to our numerous correspondents through the columns of the JOURNAL, that Miss Hopper and I have dissolved partnership for the present. She has located for a season in Monmouth, Ill., while I am engaged to lecture in some of the principal towns on the line of the Chicago, Burlington & Quincy road.

Churches of the various denominations are opened and filled for my reception. I have given ten lectures in the Mormon country, Joseph Smith, Jr., presiding. All are my brothers; and are my sisters; while heaven with its angelic hosts presides over all.

I find a very liberal element and many whole-souled Spiritualists. The JOURNAL with its blessed influence has long been a necessity and comfort to many minds in this place.

Speakers would do well to call here, also at Mendota and Monmouth.

Piano, Ill.

Mrs. Atwood, the Healing Medium.

In another column will be found the advertisement of Mrs. Atwood, a healing medium. She is well vouched for as an old medium of many gifts. She now presents herself to the public for patronage as a healer.

Her husband, an honorable and truthful man, writing in regard to his wife's mediumship, says:

"My wife, Lodema Atwood, was one of the first mediums developed in the country; was the first one to communicate by the alphabet, and also by scribbling long before such a method was made public in any other direction; has foretold a great many coming important events correctly. One half of her face has been illuminated with a bright light in the presence of a number of individuals. This was nine years ago. The promise was made to her that in ten years from the day she was laid on her face, she fully illuminated. This we ate, and so on will be, anxiously looking for. Her treatment of the afflicted has been with marked success. Her influences are of the best to delineate and give clemencies."

Respectfully,
ISAAC ATWOOD.

Henny.

The largest collection of beauty ever published in the United States is afforded in the Parlor Album, advertised in another column. This Album embraces the finest specimens of chromo-lithographs, steel engravings and fine wood cuttings ever adapted to the public eye. The American Publishing Company, of Rutland, Vermont, desire an active agent in every town and village, to whom they offer liberal terms. Read the advertisement of PARLOR ALBUM.

BR2. JONES: The other evening, while my husband was under spirit control, a communica-

tion was given by spirits, which they desired should be published. It is what I please you to publish it in your paper, it would probably con fer a favor on the spirit most interested.

COMMUNICATION.

In the spring of 1862 I enlisted in the service of my country, for the purpose of putting down the rebellion. I lived in the town of Centerville, N. H. I had just finished a course in college, and was preparing myself for a theological ed ucation. I was about five feet, eight inches high, of rather slender build, yet healthy in mind and body; light blue eyes and auburn hair, high intelligent forehead, and phrenologi cally considered, a good organization. I had many friends. Soon after I entered the service I attained the rank of Colonel. In the fall of 1863 I was taken prisoner. In about three months I was exchanged and took my place in the ranks again. While in an engagement, soon after my return, I was shot in the arm in ad vance, losing my arm. I fell, the enemy were dis powered our boys, and they retreated, while I was trampled underfoot and disgraced beyond recognition. My out-fide garments were taken off by the common soldiers, and I was buried as a nameless soldier.

I desire this communication to be published in your paper, as a warning to those who will sell me. If I am recognized, I will give my theory of spirit life.

GEORGE SMALLEY.

At the time above communication was given, we were unaware that such a town as O mber bury, N. H., existed, and we are still unconquered, ex cept spiritually, with any person of the same given. We need the JOURNAL, and are interested in all phases of spirit manifestation.

H. S. JOHNSON.

Wautoma, Wis.

Mrs. E. C. Benjamin, of Wautoma, Wiscon sin vouches for the integrity of the medium. If any one who may read this message shall re cognize the spirit as a person whom they knew in this life, he or she will greatly oblige by in forming us of the fact.

HARRY BASTIAN.

Letter from "Veritas."

Bro. JONES:—Many of us in this place have, for the first time, seen the physical manifesta tions. Some half-doubtances have just closed, given by Harry Bastian, and many people have become convinced that there are more things in heaven and earth than they have dreamed of in their philosophy.

The medium left us yesterday morning for Fort Dodge. Our good friend Harry has cer tainly remarkable powers as a medium, and the sprightly trio of spirits composing his spirit band, the lively Charley, the more sedate George Fox, and the "old maid," as the spirits call him, will never be forgotten by many in Des Moines. We hope to have the pleasure to enjoy an evening in conversation with them. We hope our friends will meet with success wherever their angel band may take them. We parted with them with regret.

We wish a first-rate lady lecturer would come out this way.

Des Moines, Iowa, March 4th.

INDIANA.

Another Preacher Brought to Grief.

Rev. McWilliams, a celebrated M. E. clergy man, was arrested on Feb. 28th, at Rensselaer, Indiana, for stealing a horse and being married to three wives. He was sent to this town early in the winter by the Elder, to assist in conduct ing a protracted meeting, converting many souls and doing good. He was a very respectable and estimable lady when the above facts became known, and he was arrested by the sheriff of this county, and taken to the county in which he committed the crimes, being also followed by former wives from Pennsylvania.

The people here are terribly shocked and dis appointed, and are about the soul converted under the sound of his voice. It is this class of men that denounce honest Spiritualists as free-lovers and infidels. We are sorry ever to hear of a public educator to be guilty of crime.

M.

REMARKS.—This man, doubtless, made a very fine manager of "protracted meetings." When the philosophy of the success of such gather ings is fully understood, people will not wonder that to many of the preachers are known to be thieves, bigamists, and abor-ni-nate. Clarifica tion often follows fermentation. Let them eff er vice.

GEORGIA.

Letter from J. M. Ellis.

I have been a medium since last May, and am doing all in my power for the cause. You know how any one will work when they get the true light. I guess I think I will be ready for the lec ture field in a few of twelve more months. Dr. E. Heal, whose soul is as big as all get of doors, is curing the sick here by laying on of hands, and without the aid of medicine. The Davenport Brothers have had four successive successful exhibitions here, and on their tour.

They people are beginning to look for "what next?" anxiously; may be to Bastian or Thayer, or perhaps a good lecturer, for whom some of us have prayed long and earnestly, but to no purpose. Perhaps they are afraid to come among us. However, let that be as it may, our spirit friends have promised to raise up lecturers in our midst, and they have always kept their promises so far.

By the way, I had almost forgotten to tell you that I am a developing medium, and have devel oped several who are getting first rate com muni cations, and are also earnestly working for the cause.

Atlanta, Georgia.

Letter from Chas. M. Higgins.

BROTHER J. JONES:—As I have seen no com munication from this city I remain in your excellent paper, and as there are some few of those "enzy people" here, I thought I would write a few words to say that the "Philos-phy of Spirit ualism" is gaining ground with us, and may be investigating its claims.

Full audiences were given by Mr. Lyman C. Howe for three evenings in February, and all seemed pleased. Last week we had Miss Dou Hopper with us, who gave us four evening seances. She is a speaker and an excellent seeing medium, and gave many very marked cases of spirit-pres ence. We like her very much as a lady, and as a medium. She has made arrangements with her friends at Monmouth (Ill.) for the next two months, where letters for engagements to lec ture will reach her. She has our hearty en dorsement.

Mendota, Ill., March 12th.

Price-List of Books.

LIST OF BOOKS FOR SALE AT THIS OFFICE.

All orders by mail, with the price of books

indicated, and the additional amount mentioned in

the following list of prices for postage, will meet

with prompt attention.

Age of Reason and Examination of the Prophe-

cies. By Dr. F. H. Johnson. 1.50

Artificial Somnambulism. By Dr. F. H. Johnson. 1.50

A Variation of Deported Spirits among the Shaks-

peare. By Dr. F. H. Johnson. 1.50

Also Vain, a Story for the times, by L. A. Wain-

wright. 1.50

American Oracles, by Warren Chase. 1.50

Answers to Questions Practical and Spiritual. De-

veloped by Dr. F. H. Johnson. 1.50

Apocryphal New Testament. 1.50

A Pagan Secret Tradition, by Rev. O. W. Abbott. 1.50

Age of Reason, by Thomas Palmer. 1.50

A Woman's Secret, by Dr. F. H. Johnson. 1.50

Lecture in Rhyme—The Past, Present and Future, by

Mrs. F. A. Logan. 1.50

Arms of Nature, or the Philosophy of Spiritual

Science, and of the Spiritual World, Vol. 2, by H. D.

Wright. 1.50

A B of Life, by A. B. Child. 1.50

Archie, or the Story of a Boy's Life, by H. D. Wright. 1.50

After Death, or Disembodied Man, by H. D. Wright. 1.50

Approaching Oracles, by A. J. Davis. 1.50

Apocalypse, (Translation from the French) by H. D. Wright. 1.50

A Stellar Key to the Summer Land, by A. J. Davis. 1.50

Antiquities of the Spiritual World, by H. D. Wright. 1.50

Antiquity and Modernity of the Spiritual World, by H. D. Wright. 1.50

An Eye Opener, by Dr. F. H. Johnson. 1.50

A Roman Legend, in Jerusalem in the First Century, by

Dr. F. H. Johnson. 1.50

Address on Spiritism, by T. G. Foster. 1.50

Analogy Between the Facts of the Bible and the

Phenomena of Spiritism, by T. G. Foster. 1.50

Annals of Spiritism, by H. D. Wright. 1.50

Biography of Helen, by A. B. Child. 1.50

Biography of Helen, by A. B. Child. 1.50

Better Days of Living, by A. B. Child. 1.50

Best of the Spiritual World, by H. D. Wright. 1.50

Book of the Future, by Wm. Van Name. 1.50

Branches of Palm, by Mrs. J. S. Adams, a book for

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Morning Lectures (Twenty Discourses) by A. J.

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RELIGION AND PHILOSOPHY

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S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, APRIL 15, 1871.

VOL. X.—NO. 4.

Original Poetry.

THE CORONET.

BY ELIZA A. VITTORINI.

Read before the Woman's Suffrage Association of San Francisco.

Oh, sisters of my noble clime!
I list the sound, I hear the strains;
I set them to an earnest rhyme,
And sing their numbers o'er the plains!
And in each measure I would tell—
And to thy noble cause would give,
With words whose earnest raptures swell
The silver chords of destiny!

Oh, ye, the strong and ever brave,
How regal in your high estate,
With hands to work, and deeds to save
The glory of your Golden State!
I list the sound of many a land,
I hear the strains from many a clime,
Whose music teaches me to stand
And wait the blessed rounds of time!

Exultant in my woman's pride,
My spirit can't but gladly sing,
While yet upon the starting tide
Of prophecy I fondly bring.
Whose rays are like the morning light,
With pearls and flashing opals set.
And oh, so pure, resplendent, bright—
A diamond-crested coronet!

Ye locks of raven and of brown,
To weaving burn, make me a crown,
And white as snow will tell the crown
Will suit you on that harvest day!
Ah, me! the opals—how they shine!
I'd rather wear them on my brow
Than all the jewels of the mine,
To which the servile will bow down.

No bide that bushes in the land,
With robes of trailing, silken white,
I wear, in half so lowly stand
As ye, the plowmen of right!
Ah, rather than a blushing bride
Or tawny matron would I be
A priestess, bearing o'er this tide
A boon whose love would make us free!

Oh, matrons, as ye have the strand
Of human rights and human wrong,
Like some lone wanderer I stand
Uncompanied with unwritten song.
And as the sun's low light I read
Emblazoned on each shining page,
Ah, well—I understand the creed
That bids us to a better age.

Oh, sisters of my noble clime,
Imperial in your queenly might
With you I bide the harvest-time
With you I join an earnest fight—
With you in path, word, and wait—
Until beside you I may stand
Again beyond the Golden Gate.

As long as Hepler sheds her light
O'er mountain-peak and flowery plain,
O'er fern and valley blushing bright
With luscious fruit and golden grain;
As long as those sweet stars that shine
Serenely down upon her shore,
Then will I count her glories mine,
And sing their praises o'er and o'er!

Ah, yes! so long as those sweet rays
To noble thoughts and deeds inspire
That noble hand, then will I raise
The banners of a slumbering lyre!
For, oh, what theme so broad and grand—
So lovely in its own pure light—
As that which we so bravely stand
By human love and human right!

Chicago, March 10, 1871.

From the Louisville Daily Commercial.

SPIRITUALISM.

Talks With Spirits—Visits Among the Mediums and Astronomers—Physical Demonstrations and Sleight-of-Hand Tricks—Unsatisfactory Results—Prevalent of a Spiritualist—Irrepressible Conflict Between Orthodox and Spiritualist Ideas—Openings Demonstrations.

STANFORD LOUISVILLE.

Conflicts of opinion among great classes of the community are deeply interesting. They should be rightly understood, so that their force and significance for good or ill may be duly appreciated. There is nothing gained by underestimating the number of those who hold an erroneous and pernicious belief, nor by stating the views and opinions of such persons otherwise than as they wish them presented.

MENTING.

The Rev. Dr. Robinson may say that the church must preach the gospel, and not fight scientific or spiritualist skepticism, on the ground that such skepticism selects for the

The Pope, in his recent bull of infallibility, may say: "I am shall say that it may at any time come to pass, in the progress of science, that the doctrines set forth by the Church must be taken in another sense than that in which the Church has ever received and yet receives them, let him be ashamed." Hence all the Christian faithful are not only forbidden to defend as legitimate conclusions of science, those opinions which are known to be contrary to the doctrine

of faith, especially when condemned by the Church, but are rather absolutely bound to hold them, for errors wearing a deceitful appearance of truth."

But if Spiritualism is to be successfully met, it must be opposed at the point where it makes its attacks. Its assertions must be refuted, its fallacies exposed, its ruinous consequences clearly shown.

HOW IT IS MET.

There is no more effective way of checkmating a spiritualistic medium, who professes to have knots tied or untied without manual means than an exposure of him using his hands for the purpose, or the performance of the same trick by professional sleight-of-hand jugglers. When a darkened room spirits are supposed to be performing on musical instruments, the sudden opening of a dark-lantern, showing the medium beating and blowing vigorously was a very effective exposure of their trickery and humbug. So the blacking the mouth of wind instruments, and after supposed Spiritualist performance, finding the mouth of each medium blacked was a pretty complete exposure. But the short coming in these cases was that while the exposure proved that those mediums were dishonest deceptions, it did not prove that other performances of the same sort were all fraudulent humbugs any more than the detection of a few bad half-dollars would prove that all hard money is spurious. These exposures did not materially check the growth of Spiritualism in the places where they occurred. A recent number of the leading quarterly review in this country, contained an article to show that there is no evidence that spirits ever do communicate or do move material substances, and it explained supposed phenomena by attributing them to imagination and erroneous nervous action. The chief difficulty in the way of this refutation is that it tends to encourage skepticism in Bible accounts, that spirits talked with many different persons, and on many occasions did exert force to move material substances.

These known as orthodox Christians have, now-a-days, the principal mode of confronting Spiritualism. Some denounce it as infidelity, and its results as subversive of social order and morality, and perilous to souls. Others brand it as imposture, and all the phenomena as deceptions through the imagination, diseased nerves, or sleight-of-hand, or magnetism. Others still admit that some of the phenomena of Spiritualism are really what they purport to be, communications from, or acts by spirits, but that the spirits who thus communicate are always evil, and that intercourse with them is contrary to the Bible, wicked and dangerous. The late Rev. Alex. Campbell, a great and good man, held this latter opinion, and once wrote a little book in elucidation of his views. It is presumed that his opinions now are even more popular than when his pamphlet was written.

Regarding the numbers and positions of Spiritualists as matters of general interest, one of the reporters of *The Commercial* has devoted some time to an investigation of the subject.

NUMERICAL FORCE.

Spiritualism is a popular movement. It began about twenty-three years ago, and throughout the country its adherents probably outnumber now, not only those of any Evangelical church, but those of any denomination of Christians. Spiritualists hold that all men are bound before or after death, to believe as they do, and hence are not generally anxious to proselyte in haste; and as organizations are mainly to make proselytes, the Spiritualists are not active in forming them. They have occasional circles where inquirers can meet, and it is part of the Spiritualist creed that any number of inquirers may for themselves, and without public action, investigate the subject of Spiritualism.

Two or three persons can pursue inquiries, they say, even more satisfactorily than a church of hundreds could. From these circumstances it results that the number of Spiritualist organizations or public circles, is no indication of the number of actual or avowed Spiritualists. A person is to be really classed as a Spiritualist, who believes that some of the communications through mediums are from disembodied spirits—that in the male such communications have a good effect, and that spiritual existence and development goes on from whence this life ends. There are many members of churches who hold more or less strongly, such views, and of the five-eighths of the adult population of Louisville, who do not attend church services, there is doubtless a large majority who are Spiritualists. The Rev. Dr. Robinson says:

"In our day infidelity in its conscious weakness seizes hold desperately of the hand of mystery and imposture."

When a prominent Spiritualist came to this city on a visit, a short time ago, he was in one day called on by one hundred and seventeen persons, many of them inquirers, who were among the most intelligent and respectable people of the city. Within a little over a year, one medium has been called on by sixteen clergymen of five different denominations, and every one of these ministers went away satisfied that the demonstrations were from spirits. Some of them belonging to Evangelical churches avowed an intention to withdraw from the orthodox ministry and devote themselves to the spread of Spiritualism. Many would doubtless do so if Spiritualists would give them the material support that would require to enable them to live. The only place where, in the West, any thing of this sort is yet attempted, is we believe, at Du Quoin, Illinois, where there are several hundred Spiritualists in one association, which has for its objects mainly the teaching of youth and the cultivation of science, though it is about to call the Rev. Mr. Phibbs to serve as pastor and lecturer on moral and spiritual subjects.

PHYSICAL DEMONSTRATIONS.

The physical demonstrations are reported to be such as to test or defy to the utmost. Our reporter tried to see them but could not. He saw cases where persons were psychologized and made to believe that they were hot—were cold—could not sit down—could not rise from their chairs—and many other things at the will of the psychologizer. There was no doubt of the fact, that they should believe what he wanted them to think. Children, three or four years of age, were made to believe that the room was filled with tubs full of, and trees covered with, oranges, and when they came out of the psychologized state they looked about in wonder, and wanted to know where the oranges were. Two young men were in one case made to believe that the house was on fire, and they hurt themselves badly in trying to escape. All this was to us perfectly inexplicable. How one mind could control another thus, was beyond our understanding.

The operator took a number of persons and seated them together. He then gave each a small object to hold, apparently to fix the attention. In a few minutes he walked about and opened the eyes of each, and examined the pupils. This showed some change of condition which enabled him to select subjects, and from the whole number present he selected perhaps a third, who were suitable subjects, and these he soon had under control and made to believe all he wished. Some would be hypnotized, and others, partially hypnotized like a chicken made to look for a few minutes at a certain angle along a white line on a green board, goes into a sort of sleep. This curious condition and its incidents could perhaps be attributed to imagination, charmes of mind, or to some other kind of nervous influence. We do not pretend to explain or account for it, but were not impressed that it had any thing to do with spirits.

The physical demonstrations of table tipping, chairs running about, and the like, were being performed to attract the same class. That is, we supposed that the persons alleging that chairs moved about, and tables performed strange antics, really thought so, but were psychically told that they were not. One lady who lives in Jeffersonville, told us a table that chased her about a room on one occasion, and would have knocked her bodily, but for her getting into a closet, whose door it banged furiously, until she called for assistance. One old gentleman, who lives in Louisville, was carried through the large parlors. A lady had seen a stand dance, and yet one leg fast in a cushion, and recent a person taking hold to relieve it. These individuals believed that spirits were, in these cases, themselves powerful, but they were psychologized, whatever that is. We did not see any of these physical demonstrations, but were assured by many that they are exceedingly common. They are met with in hundreds of houses in and about this city.

EXHIBITIONS.

There is a class of Spiritualist exhibitors who make money by their performances, but there are none of them here except two or three fortune telling astrologers. In some places they are numerous. Many of them are great rascals. They profess clairvoyance or seeing, by the aid of spirits, things past, present and future. They profess to have read letters come upon their arms in answer to questions. They profess to deliver oracles in the spirit world, the gold rings, etc., handed to them by their dupes. They profess to read letters without opening them, to know what is going on in widely distant places and many like things. All of these that we have seen were in our opinion humbugs, but that there may be persons who have through spirits extraordinary powers, we do not say. Samuel, the prophet, knew that the same that Sam was having had been found.

MEDIUMS.

Spiritualists hold that by development all persons may become mediums, and that communications depend on the character of spirits and the degree of development of the medium. There are not in or about Louisville any professional mediums who exhibit for money, but there are several who have a high degree of development. In a very large majority of cases the only phenomena are physical, as the movement of chairs, the tipping of tables and the like.

Spiritualists claim that even these, by demonstration, intelligent disbelievers can be made to believe in the truth of the belief in the immortality of the soul, thus refuting materialism. They attribute the character of the communications to either the condition of the medium or to the limited capacity of the spirit writing for the medium. They say that in the absence of a knowledge of letters a spirit must put up in answer to interrogatories what it wishes to communicate. Several of the most noteworthy mediums in this part of the country are ladies of the highest respectability and best social position. One is the sister of an Evangelical clergyman. Several of these ladies have been known from infancy by hundreds of our best citizens, who regard them as irreproachable in character, and as utterly incapable of conceiving to any fraudulent deception. They are in good circumstances—the mothers of families. Their mediumship is of no pecuniary advantage, and often subjects them to inconvenience by the calls made upon their time. To make no effort to explain the phenomena, but that some of them come from one of these is addressed to one of the visitors, and says: "When you go home, tell J.—that I knew he was sick." No one had mentioned the sickness of the person referred to. One of the visitors, who had in charge a little orphan girl, received what purported to be a communication from the mother. He then asked whether the girl had better be sent to school the coming season, and

A VISIT TO A MEDIUM.

Our reporter paid a visit recently to a lady medium. He was accompanied by several gen-

tlemen and ladies, some of whom were known to the medium. The reporter had previously seen numerous humbugs, and was skeptical in relation to Spiritualist phenomena. He had seen very singular psychological experiments, and believed that Spiritualist phenomena could be explained by that, by imagination, by fraud, or by animal magnetism. What he wanted to see was a communication from spirits under such conditions that it could only come from disembodied intelligence. The lady medium was the one referred to above as the sister of an Evangelical clergyman. She lives on a farm a few miles from the city. She is a fat, good-humored woman, of sanguine, nervous temperament, with a worthy husband, a family of children and numerous household duties. She is not by any means a woman of very sharp senses, and though sensible and well informed, is not remarkably intellectual, but a healthy, busy, bustling, middle-aged, domestic sort of woman, who all the time that she was holding the seance was chatting good-humoredly on indifferent topics, or giving directions to her children, or answering questions.

She is still a member of an Evangelical church, and her pastor believes fully in the verity of the communications, but don't like to talk much upon the subject. In response to a request that she would favor us with an opportunity for investigation, she at once sat down, and, in less than a minute, intelligent responses were received. They were strange and unaccountable, except on the supposition that they were somehow written by the medium, one of whose hands could not be seen, and this supposition was entirely at variance with the character of the medium. As it to remove this doubt, however, the medium stated that sometimes communications had been received in a still more satisfactory manner, and though it was not certain they would then occur, she would make the trial.

There was then given AN ENTIRELY SATISFACTORY DEMONSTRATION.

This and the circumstances we will endeavor to describe.

It was broad daylight, perhaps between three and four o'clock in the afternoon. The room had four doors and two windows in it, and as the day was warm all the doors and windows were thrown open to secure coolness and ventilation. A little common stand was brought in, and placed in the middle of the room, which was not the parlor but an ordinary family room, and was carpeted. All present could see and examine every part of this little stand and the carpet. There was absolutely nothing to facilitate deception. One can see under and about the stand—can lift it up—examine every part, and set it in any place that he pleases. In the room are children playing with young chickens, servants getting dishes and household affairs, and the usual bustle of a family. The lady medium, who talks freely on all subjects to the visitors and her children. A common woolen shawl is brought in and thrown over the stand; all can look under it on the floor. A little slate is brought in, washed, dried, and a short pencil placed upon it. No person is near the stand except the medium, who is seated on one side near it. There is a wide clear space on all the other sides of the stand. The medium takes the little slate that is handed to her, and placing it under the stand and inside the shawl, she slides it there by the hand which is outside the shawl, which is thus between her fingers and the slate. Her other arm rests on the back of the chair, and both her arms, hands and fingers are within the sight of all the room. Her fingers are to be seen outside the shawl and never to move a particle. The medium and the visitors that, the answers several questions put to her, cautions her children not to hurt the little chickens, jokingly tells one of the visitors that on a certain day the (the medium) will pay her a visit, and what the dinner has to be. Several minutes have elapsed, when some one suggests that the spirit is writing. All listen. The medium thinks not. In a minute more scratching on the slate can be heard. Soon it ceases, and three little taps are given, which the pencil on the slate, and the pencil drops as an intimation that the communication is completed. The slate is taken out, and on it are, as the case may be, from two to thirty lines of writing, the perfect facsimile of the writing of the deceased person from whose spirit the writing purports to come. The writing is made from the side opposite to that at which the medium sits, and is thus upside down to her. Sometimes the pencil when writing is heard to move slowly, feebly and hesitatingly, and at other times rapidly. Sometimes the writing will be done as one would expect very awkward and poor, but always exactly like the writing of the person from whose spirit it purports to come.

The communications, as given in this case, are about equal to the ordinary run of conversation in respectable families. Some of them are of a pressing nature or regret; some are responses to inquiries; some give reasons for opinions; some are of a sentimental nature. The communications are said to vary in character as much as the spirits from whom the communications come, or the conversation of the people to whom they are sent. The spirits that communicate through this medium are just such as one would expect to find about a nice, respectable family. Among them are some purporting to be girls acquainted, who died years ago. A message that seemed to come from one of these is addressed to one of the visitors, and says: "When you go home, tell J.—that I knew he was sick." No one had mentioned the sickness of the person referred to. One of the visitors, who had in charge a little orphan girl, received what purported to be a communication from the mother. He then asked whether the girl had better be sent to school the coming season, and

the response from the spirit was "I think not, she studies too hard." She said the medium didn't think girls did that. The spirit of a boy who died some time ago sent a message. Some who were at the seance began to talk about the boy's love for fun when in the body, and the boy spirit as if recalling his old frocks, wrote a verse of doggerel that those who knew him in the body recollected he had composed when his mother, who was a widow, was courted by her present husband. This led some one to recall an occasion when the spirit of the boy made a caricature of his step-father, and as if to show his identity when the slate came out a minute or two afterwards, it had on it a rough picture of a rabbit.

The seance was kept up until 6 o'clock p. m. When that hour arrived a message came on the slate, "It is 6 o'clock," which sure enough it was. This was an intimation that no more messages could be received, as it seems this is an invariable rule with the spirits communicating by this medium.

At the seance the communications received, when the medium held the slate by her hand under the shawl, might possibly be supposed to be the result of some trickery, and that the writing was done in some wonderful and unaccountable manner by the medium or a confederate with indiscoverable facilities under her carpet or in the stand; but no such explanation, nor any theory of psychology, animal magnetism, diseased nerves, imagination or anything else than attributing it to spirits could account for the prompt writing of intelligent communications in the manner we have described. In the hands of the medium were in plain sight, in broad daylight, and the slate was held with the shawl between it and the hand holding it.

INCIDENTS.

The lady medium informed us that in some cases the spirits had written on the slate when it was placed in a drawer in the stand and her hands were away from the stand, but she seemed to regard this as exceptional, and not to be ordinarily expected. The writing is done with equal facility in any house and with any table, but always in broad day light, before six o'clock in the afternoon. The husband can get no communications. A little boy four or five years old, who scarcely knows his letters, can hold the slate and communicate. A pleasant fact little girl of nine or ten can sometimes get communications, but a girl of twelve or thirteen has often tried, and the spirits won't write when she holds the slate. The spirits will write sometimes for one of the married servants in the family. The whole family regard the presence of spirits as a matter of course, and receive communications from them as they would from neighbors and visitors in the body. The medium says that having attended several circles about two years ago, she soon afterward discovered that she was a medium, and since then there has been a growing development. She disdains newspaper or other notoriety, and to gratify her, her name is suppressed. The family say that the voice of spirits can often be heard and sometimes their forms seen, but the presence of spirits is so much a matter of course with them that no alarm is felt. It must not be supposed that the family are nervous or weak-minded. They are the very reverse of this, but are especially distinguished for plain, unaffected kindliness. The communications are just such as would be expected from the ordinary associates of such a family. Nine out of ten persons, ministers and laymen, who have attended the seances of this lady medium have gone away fully convinced that the writing on the slate was done by one or more spirits. If this is admitted, the battle between Evangelical Christianity, and Spiritualism will mainly turn upon the character of the communications received by spirits and their effects. The issue will be, whether the mediums are deceivers in their origin and wicked and soul-destroying in their nature.

Since writing the foregoing a truthful gentleman states that he has seen the slate placed in a stand drawer with the medium holding on from outside the almost closed drawer and the writing clear and entirely visible and at once the writing could be heard. When taken out there would be on the slate a message from some spirit in a fac simile of the writing of the person from whose spirit the writing seemed to come. A recent newspaper writer who was present at a daylight seance says: "To longer doubt the fact that the spirits of the departed can and do come back and do converse with their friends on earth, would be to throw the lie in the face of my own experience. Some may think that evil spirits or demons might readily impersonate the spirits of departed mortals. Whether they do so can be in some degree judged from the character of the communications and the theories of Spiritualists drawn from such sources."

THE COMMUNICATIONS.

The communications are certainly no worse or more foolish than the ordinary conversation of the men and women of our times. They are indeed a little better. They generally advise good and condemn evil, and are certainly not such advice as we would expect devils to give. One said, recently, "Mother, never fear death. If you make your peace on earth before you go, then it will be one of your happiest moments." Another said, "The battle is over, the victory won, and I have entered much." None of the communications are worse than the conversations of some living people. They generally teach that spirits of our deceased friends are about us while we are alive, and see all our acts, and that they grieve when we do wickedly, and rejoice when we do well. These communications are all reflections of the ideas of our time. They show too, that if spirits wrote them, such spirits have still many of the weaknesses and prejudices which

(CONCLUDED ON NEXT PAGE.)

By J. K. Ball

It behooves Bro. Fahnestock to give us a more lucid solution of the law, the nature of the forces, and the *modus operandi* of the wonderful work involved in the phenomena, which, he claims, is nothing but *commutation*! Surely if he is so certain of being "right," while all opposing theories are "wrong," he must know the nature and modes of this alphas and omegas of occult energy. We presume that the secret thereof is one of the "big guns" our earnest brother promotes us.

that its action is governed by analogous laws or conditions. We believe it to be electricity assimilated in the human organism, or that of the animal, vegetable, or mineral organism or substance, as the case may be.

This postulate admitted, a rational solution of the law involved in each phase of the phenomena in question, is easily attainable. The mystery of somnambulism will melt into naturalness, under its genial rays; for it will be found that sleep-walking is but a condition of trance. It will lead us to the solution of the law and its

We believe it to be an axiom of science, that whatever can be accounted for and solved by known principles, laws, and modes of nature, is not *miraculous*; and when susceptible of solution by observing this axiom, it is unscientific and absurd to resort to theorems which are strained, and not susceptible of explanation and comprehension. The theorem that magnetism—*spiritual* or *spiritual*; rather *humane*—mundane or super-

This impression may be either conscious or unconscious—for spirit may act, and the outer senses recognize the action. Another spirit can also act, and the impression of its action on the individual's spirit be held in abeyance and kept out of the fact.

Psychologically, one mind or spirit, by reversing its action or polarity of the magnets in another

There is not "Infidel" or Spiritualist in country, who can not answer these queries; but any person in "good standing" in "orthodox" church, who will answer these questions truthfully, through the JOURNAL, will receive any weekly paper or journal published in the United States; one year; at my expense. A standing offer.

• A FOREST.

Moline, Iowa, March 10th, 1871.

By Wm. H. Farnestock.

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By D. P. Kayner, M. D.

The impressions may be either conscious or unconscious—for spirits may act, and the outer senses not recognize the action. Another spirit can also act, and be conscious of its action, and that individual's spirit be held in abeyance and be kept oblivious of the fact.

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and her religion.....
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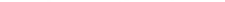
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G. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, APRIL 22, 1871.

VOL. X.—NO. 5.

LIBERAL TRACT SOCIETY.

Remarks of Prof. Wm. Denton and others, at the Second Meeting of the Incorporation of the "American Liberal Tract Society," before the Joint Committee on Parishes and Religious Societies, held at the State House, Boston, March 1st, 1871.

A brief account has already been given in this paper of the first hearing on the petition of "Wm. Denton and others" for a special act incorporating the "American Liberal Tract Society." The second in the series occurred as stated above. The Legislative Committee—composed of Messrs. Elliot (chairman) and Safford, of the Senate, and Everett, Flagg, Richardson, Lyford and Wheeler, of the House—being in their seats, and a considerable number of interested respondents being assembled, the object of the hearing was briefly stated by the Chairman, who announced the Committee as ready for business; also mentioning the fact that the object of the Society had been stated at a previous hearing.

Prof. Wm. Denton then arose, in response to the announcement, and said the matter had been brought before the Committee at a time when, from force of circumstance, he could not attend.

Chairman—Please state your name.

Prof. Denton—My name is William Denton.

Chairman—You may proceed, sir.

Mr. Safford—I would request that the gentleman, in their remarks, address themselves to the question as to why they do not organize under the General Statutes in these cases made and provided.

Denton—Under these provisions, we could not own real estate or possess funds over the amount of \$100,000. But we expect that wealthy persons will be found who will increase our amount far above that, if we can only become organized, and thus appeal to the public confidence.

Safford—I wish to know if the Society has any funds at present in its keeping which it desires to put into real estate or otherwise invest.

Denton—There has not, up to the present time, been any effort to collect funds, other than for the publication and distribution of our tracts, of which we have already printed twelve, from which the public may judge of the character of our operations.

Chairman—If I understand the question, the Society wish to receive an act of incorporation which will permit them to hold a fund of \$300,000.

Safford—They do not appear to have any funds at present, and the prospect of their obtaining \$300,000 is very remote.

Denton—I would like to ask the gentlemen, if this Society had not been a Spiritualist or a Liberal one—it had been any other religious tract society—if the same objections would be urged. Would they be obliged to demonstrate the certainty of their obtaining their authorized capital, or the ways to be used in so obtaining it? I cannot perceive the justice in demanding this of us, and I object to it, unless it is applicable to all. Was it demanded in the formation of other tract societies?

Safford—I did not assist in the formation of any of them, and cannot tell.

Chairman—Has your Society any funds?

Denton—There is a certain amount in the hands of the Society, but how much I am unable to state. I have been engaged constantly for some time in lecturing, and I am unable to attend the meeting of the Society. There has been, in fact, but little effort made to collect funds, the matter being left till things could be reduced to working order. Up to the present time, the work has been of an individual character, as far as money-raising is concerned.

Chairman—Can any gentlemen present give us any idea of the condition of the Society's finances?

M. T. Doak—I think I can explain the matter, partially, at least. We do not attempt to collect and hold funds, but are using them for the printing and electrotyping of our publications, and are expending our money in these directions. We have felt it best to wait till we are a legally organized body, and then we shall have the means at hand by which we can go out into the field and make our collections. We desire to become such a legalized body before we ask for donations.

Chairman—Then I understand that there is no definite amount of funds in the hands of the Society.

Doak—No, sir; we cannot specify the amount at present.

Chairman—You may proceed, Prof. Denton, in giving us your views concerning this Society.

Denton—Our object in forming this Society is two-fold: it is, first, to break down what we believe to be false, second, to build up what we believe to be true. Of course, there is some difference of opinion among the members of the Society, but I should go to work to prove the falsity of the commonly-received notion that the Bible is the Word of God; I should labor to destroy the widespread impression on the human mind that the Jehovah of the Jews is the Creator of the Universe, or that he is in any relation to the God or Gods of the Universe; I should endeavor to show that Jehovah had the same position to the Jews as the Jews did to the Romans, and that the one is just as much entitled to our worship as the other; that the Thunder of Mount Sinai is no more worthy of our reverence than the Thunder of Mount Olympus; I should labor to destroy the commonly-received notion that Jesus is the Savior of mankind—that he saves men in any other way than men save one another now.

Safford—That is the tract that you desire to publish are intended to advocate this?

Denton—That is what I should advocate in the tracts that I should write, and these would be among the objects that I should aim to reach; and I think the Society generally has a similar view of the matter. We should do what we could to destroy the common notion that man is ever to be plucked in a position in another world where he cannot progress and work himself free from error, whether of conduct or education.

Safford—Will you repeat what you have said concerning Christ?

Denton—I said I should work to prove that he was not the Savior of mankind in any other sense than men save each other now.

Chairman—With regard to the Bible? I do not know that I got a clear understanding of what you said.

Denton—I said I should endeavor to prove that the Bible is not the Word of God any more than any other book of a similar character. We should receive it into our credence just as any other book, in proportion to the amount of truth that we believe it to contain, and the morality it teaches—no more. We regard God as having nothing more to do with the writing of the Bible—either by his direct interposition, or by his command to certain chosen servants—than he has with the writing of our common newspapers.

Chairman—And that Jesus Christ was not inspired? Do you claim that?

Denton—No more than Socrates—no more than any other man who is inspired with a great truth, and desires to make it known to his fellow-men.

Chairman—And what about Jehovah?

Denton—That he is not the God of the Universe, or any relation to him; that he is like the Jove of the Romans, and is equally to be discarded when men become sufficiently enlightened to see the inconsistencies of his character.

Safford—Do you consider the Old Testament to be a myth, or a fable?

Denton—No; I do not take that ground.

Safford—You consider it to have been of a mythical origin?

Denton—Parts of it. That it has any miraculous basis, I do not believe. Most marvelous stories have some little foundation in fact, or they would not have been received at the outset.

Safford—What is your opinion with regard to the revelations of Deity in the Old Testament?

Denton—I think their influence upon men is very bad. I think it is very injurious to the reason of man to tell him the story of a God angry with his children, who punishes his children in the way of what they could not from their ignorance escape, and then curses their descendants through all time because of their mistake—a being who destroys all men from the face of the earth except eight persons, although he had previously, upon no other declaration, than as his work to be good. I think such stories are bad for men; they are injured by the worship of such a God—they obtain an idea of a being full of wrath and vengeance, whose worship cannot fail to be injurious.

Safford—What is your idea of God? Do you believe there is any?

Denton—I think there is a soul to the universe, just as there is to man.

Chairman—You think there is a soul?

Denton—Yes, as I use the term soul. I use the term God as I use the term man. I mean by it, either the whole man, spirit and body, or I mean his spirit, which is the true man; so by God I mean the entire universe, all that is, or the spirit of the universe, which is the true God.

Safford—Yes, as I use the term soul. I use the term God as I use the term man. I mean by it, either the whole man, spirit and body, or I mean his spirit, which is the true man; so by God I mean the entire universe, all that is, or the spirit of the universe, which is the true God.

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Denton—Yes; just as I would abstain from using other vulgar words.

Safford—But do you not think that the use of vulgar words brings injury to the person using them, also, because of the associations they call up?

Denton—Yes.

Safford—You say you consider the use of profane words injurious; though not in the sense which is generally attached to it. Why do you think their use would prove injurious?

Denton—Because they injure the feelings of others without bringing any counterbalancing good.

Richardson—Then you do not believe they do you any wrong at all?

Denton—They may injure me if they affect my sense of right; but I do not believe they will bring upon me the wrath of the God of the universe.

Richardson—You admit that there is a God?

Denton—I do not think it is right to say that. Why should not this be right? Man, being God, or part of him, should certainly do right.

Denton—The existence of all these evils—murder among the rest—is owing to the undeveloped state of the world; our world is not perfect; what exists in the best that can be, and changes for the better, I think, are always going on. The apple tree, imperfect because not fully matured, or by reason of other circumstances, may not be able to give forth perfect fruit, but time will remove the imperfections.

Richardson—Do you think God is changing?

Denton—I do not believe in change; no such thing is to be found in the universe.

Chairman—You believe in law?

Denton—Yes.

Richardson—Do you believe that God is perfect?

Denton—I have already replied that God, to me, is perfect if the universe is so. Man is here as the result of all that has preceded him; his sins are only the outgrowth of his imperfection, and his perfection, as man, is destined to be reached in coming time. I think the world is gradually growing better—that it is better now than in the past, and will be vastly better in the future.

Richardson—Do you believe these men are Gods?

Denton—They are parts of God, certainly.

Richardson—Do you believe that God is holy?

Denton—if the gentleman will tell me what he means by holy, I will answer him.

Chairman—Do you believe that there is a center or seat of perfection anywhere?

Denton—I think it is here as much as anywhere. I think God is just as much here as in any part of the universe.

Richardson—In our perfection?

Chairman—It is certain that it is not here. You do not believe in perfection?

Denton—Not in the sense in which you speak, but I think I said of the apple tree and its fruit. It is perfect in a sense, though its fruit may improve. I believe in the possibility of perfection through growth.

Richardson—Do I understand you to say that God is developed—that infinity is developed?

Denton—Just as much as the universe is, I say. There are plenty of changes for the better going on all the time, and there are still many men and women—as well as fruit trees—that are in need of development.

Richardson—Do you make a distinction between mind and matter?

Denton—Yes.

Richardson—Do you think that the human soul is able to exercise perfect volition?

Denton—I cannot decide how far man's will is free; it is to me an open question.

Richardson—What would you say to the remark of Hamilton, "To think God is as you think him to be, is blasphemy?"

Denton—I don't know how you are going to help yourself. Just as much as you can comprehend of God you receive and recognize, and that is the basis of your judgment.

Safford—What is the motto engraved on some of our coins, "In God we trust?"

Denton—Do you think they speak the truth when they say "In God we trust"? I don't think they believe it at all. When a war breaks out, they trust in their soldiers.

Safford—Do you not seem like an idiot to acknowledge God in the affairs of the nation?

Denton—I look at it as an individual act. I should like to see the person who suggested it, or the person who authorized its being placed on the coin—it was a private affair entirely.

Richardson—Do you believe that any remark made by Plato or Socrates has any force whatever?

Denton—Yes—just as much as the truth contained in it.

Richardson—Who is to decide?

Denton—Every man for himself.

Richardson—And there is no other authority?

Denton—No—not to my mind.

Safford—I will read Article Second of the Bill of Rights, State of Massachusetts: "It is the right of the people to worship the Supreme Being, the Great Creator of the universe." What is your opinion concerning this?

Denton—Please read that again. [It was read.] For those who believe it right to worship God, there should be the utmost freedom of worship, granted as to the mode of it; but for those who do not believe in such worship, it certainly can not be their duty to perform it. I do not believe in it. It is not a duty for any man to do what is contrary to his reason.

George A. Bacon—We desire to know if it is not the duty of all men to worship the Supreme Being at all times, and not at certain stated seasons?

Safford—The article refers to public worship.

Bacon—But the question grows out of it.

Safford—I suppose so.

Richardson—Give us some idea of what you propose to teach in place of what you would take away. Tell us what you propose to substitute when you have removed the present system. I'm afraid you know Homer's mother accepted his ideas during her life; but when she came to die, she asked him to give her something to sustain her in her parting hour. If you throw out all these things, what have you to offer?

Denton—First of all, I would distribute tracts devoted to the laws of health and their correct observance.

Richardson—We have such treatises already. We want your religion.

Denton—I regard that as a part of true religion. I would have men should be instructed as to the laws of health and their correct observance. I should take a portion of the time that is now devoted to religious services, and devote it to this special subject, teaching men that absolute obedience to the laws of Nature is the best preparation for the life hereafter. I would then give them the light we have concerning a future life, and the duties growing out of our recognition of that life, and show them that life, as conducted by them here, influences the life hereafter.

Richardson—But to have all this now.

Denton—Far different, sir; for men are told that they can live ninety years in crime and moral degradation, and then repent at the last moment and be saved. I think such teachings, given by Orthodox, have a very bad effect upon the minds of the people. I should teach that men make themselves in the future state just what they are, and that their acts here are sure to influence them in all coming time.

Bacon—We believe that "as a man soweth, so shall he also reap."

Denton—Yes.

Richardson—Do you believe that a drunkard can reform.

Denton—Yes; but the consequences of his deeds will cling to him. He can be made as sane as he would have been if he had not contracted the habit.

Richardson—Why?

Denton—Because his body will be affected by it, and as far as mind is concerned, he can not attain to what he would have been had he lived in accordance with natural law.

Richardson—I would like to ask a gentleman who is here, who has had the experience to which I refer, and has reformed, if he thinks he has not escaped from the evil results of his former life.

Denton—He has not gained some knowledge by the experience?

Denton—Some one says you can learn something by diving into a mud-puddle that you could not otherwise learn; but I don't think it worth the attempt for so small a return.

Richardson—But would you not say that he was really a changed man? Do you think that the results of his drinking in the past remain in full force now?

Denton—I think, if the gentleman is honest, and will tell us the truth in the matter, he will acknowledge that he is not as well, in mind or body, as if he had not had the experience.

Richardson—Then you believe, sir, that God, and no other being, can pardon sin?

Denton—I do not think there is any pardon for sin possible.

Safford—Do you make a distinction between moral and physical laws?

Denton—Yes.

Safford—Where is the authority of the physical laws?

Denton—From the laws of Nature.

Safford—Now, if that is the origin of physical laws, then are the operations of Nature under certain circumstances?

Denton—Yes.

Safford—Now, what is the origin of moral laws—that it is wrong to steal, for instance?

Denton—I think it rests with Nature also. If any action does injury to us, either in body or mind, it is wrong. There should be found as generally productive of good to us and our fellows, as it is now evil, it would be naturally considered as right.

Safford—Has man a conscience that tells him what is right?

Denton—I do not believe in conscience as you use the term. It is simply a voice saying "Do right." The judgment decides what is right; and that depends on education entirely.

Safford—You say that you come to the conclusion that moral laws are founded on experience, and that stealing is wrong because it exerts an injurious effect upon society; but if it had a good effect, it would not be wrong. Now, how did men find that it was wrong?

Original Essays.

Written for the Religio-Philosophical Journal.
THE ALLY.
By Mrs. Ottilie Herndon.

The fancies of the world change, and customs, after deteriorating, go out of use. There was a time, however, when some nations, when the fair was an event, an amazing sight, at an oral perplexity.

Rows of booths, forming a village within the town, displayed oriental luxuries and elegant jewelry, side by side with the trashy trifles of "three cents apiece." Millinery smiled on iron kettles and farming tools. Book-shelves looked proudly down upon the shoe-stre, at artificial flowers rivalled nature's fragrant beauties.

The fair and the brave, the old and the young, were alike pushing their way as best they could through the hiving crowd of human beings all adding their mite to a din and confusion unparalleled in the annals of the fair.

Suspended caravans and flags flitting in the breeze, revealed monstrous reptiles, and tropical animals of the fiercer kind, to inform the multitude below of the presence of their originals. At some distance, clad in the white of the snow and the blue of the sky, the rope-dancer's poor little orphan was seen in the act of performing her perilous walk upon a rope suspended from the highest steeple and fastened at the other end to the ground with a stake.

Still farther on, the "English riders" were winding their way through the streets of the city, on an invitation tour, and the scattered sounds from the instruments of their band, blended with the noise. At some of the corners of the booth streets, organ-grinders, old and young, were posted, turning their organs and dancing dolls for the pennies of some wondering and delighted children, while at others the fantastic dances were shocked by the shrill, nasal voices of women, who, dressed in fanciful rags, were singing vulgar songs or romances.

The Savoyard was there with his scarlet-robed boys. The boys were there, too, with their pop-guns, drums and dices, and it was utterly impossible for those who attended this thoroughfare, distinctly to understand their own world or those of their companions.

The difficulty of understanding precisely the words of others as well as our own is not confined to thoroughfares; it is a phenomena of the intellectual world quite as much as of the world of traffic, and has frequently been a prolific cause of controversy. Owing to this fact, the words "matter" and "mind," for instance, have, in all ages been the subjects of innumerable, often of conflicting speculative theories, and it can hardly be denied that the vast amount of skepticism concerning the existence and immortality of the soul, which characterizes the present age, is derived from, and sustained by, the same circumstance, the want of a thorough analysis of the terms employed.

Words, it has been said, express ideas, and the following paragraph furnishes a concise and comprehensive explanation of the ideas vested in the words "matter" and "mind."

"The properties of matter are five. 1st, The particles of matter are solid, and occupy space. 2nd, They are infinitely divisible. 3rd, They are impenetrable. 4th, They possess immobility, but are in fact, 5th, They universally attract and are attracted."

Since matter is "the substance of which all things are composed," the human, as well as the animal body, is composed of it. Light and electricity are matter, though matter in a very refined condition.

If nervous power is, as has been suggested, a modification of the same original force, the three together may produce life, and life, more animal life, may be the result of matter, and animals are properly considered a material mechanism.

Materialists assert man also is nothing more than a material mechanism, but superior in construction. Carrying out this theory, it is this mere animal, but somewhat superior mechanism, which carries out the better house, than the better, to wear a more beautiful net than the spider, to swim rivers and seas by the aid of other means than fins; in short, this material animal mechanism enables him to execute, instinctively, mechanical works so grand and unobtainable in the vastness of their progressive magnitude, that he presumes to forget his brother buffalo, and ventures to extend his enterprises from the prairies of North America to the Arabian deserts, and from the icy bulwarks of the Arctic coasts, over equatorial zones to Antarctic solitudes.

If materialism could prove that man battles with the elements, and rules upon the earth by nothing more than a superior mechanical animal mechanism, others' objections to their theory would still be unavailing.

Man is capable of the exercise of volition in direct opposition to instinct. A locomotive, after moving at the impulse of steam, which is its life, needs a directing-engineer. In the mechanism of man, the directing-engineer is the directing engineer. The animal mechanism is destitute of it. Man can easily tame and domesticate many animals, and by his deterministic perseverance subject all to himself by means of the instinct, animals have no will. They are not capable of volition, but are governed by that instinct which is at the moment of action the predominating one. Mere animal mechanism, therefore, is not progressive. Materialists vaunt the wisdom of the elephant, the language of the parrot, the generosity of the lion, and the faithfulness of the dog. Much, however, of the praise which these animals receive is due to the eulogies of admiring and credulous owners, who can see in their pets what no one else can see, and to the exaggerated accounts of writers of fiction and of travel, who add to the charm of their narratives by permitting their imagination to transcend fact. Neither the animals alluded to, nor any other, have advanced from the state in which they were created. The parrot has not increased his store of words, for the want of ideas. The elephant's superior wisdom has wrought no change in his condition and pursuits. The lion still devours until satiated whatever ruins his taste, unless he is conquered or restrained by fear. The dog still is a docile creature of abject fear, but endowed with instincts of attachment for the friends who feed him—an attraction which is probably produced by the universal attraction of matter. It is nothing more.

Animals do not rise above their instincts. Man alone has an intellect which upon which is based that progress of which the human race has shown itself capable. The abilities to think, to reason, and to exercise volition in conformity to thought or passion, and in opposition to instinct, are those which distinguish man from animals. This something which is not matter, because it can not be placed with any of the ideas vested in the word "matter." Invisible, intangible, it can not be analyzed by the senses. This something which is, but is not matter, is that thing immemorially been called "mind," "spirit," "soul," "intellect."

Aristotle is the author of the theory of different powers of the soul, of distinct reasoning, feeling, moving, willing powers or faculties.

It divides the human mind into three functions of sense, understanding, and reason. Others designate observation, discrimination, feeling, or sentiment and imagination, the aids through which the mind receives its impressions.

It does not matter in how many different faculties the deities of systems may divide the soul to simplify "mental science,"—all distinguished metaphysicians in speaking of the mind as the immaterial power which distinguishes man from the beast, use the terms applied to it as one whole, interchangeable.

Like speaks of the mind as the understanding, meaning one and the same thing. Cousin calls the spiritual element in man "reason," and by "abolition reason" means the original source or the body itself. Hegel calls it "mind" and "spirit."

Whatever we know about our own minds, we derive from two sources,—from our own reflections and from the thoughts and reflections of others. The former are first-hand, and the latter are second-hand. We are indebted to each for much valuable information which imparts to us, to a great extent, the laws by which the physical universe is governed, and we may say that we come with the faculty of sense, and from both combined. We are indebted to each for much valuable information which imparts to us, to a great extent, the laws by which the physical universe is governed, and we may say that we come with the faculty of sense, and from both combined.

Transmigrationists may be right when they believe that their departed friends are skipping about in the shape of frogs, or birds, or butterflies, or the flabby wings of bats. The bodies of their friends, their physical lives, being matter, may have been recombined and reanimated in these combinations, but the frogs and bats are all matter. The invisible, intangible component, which spoke from the lips of their friends, concerning ideas, is not there.

In the material creation, nothing is self-existent or capable of isolated, independent action. Combination of existence and reciprocity of action are universal. Similar laws govern the material and the spiritual, and there is no isolated independent existence, but a part of an infinite mental creation.

As matter is not confined to this little earth, so the soul is not confined to it. It is not restricted to the body, but is in connection with other portions of the spiritual universe, and is subject to a reciprocity of action similar to that which governs matter.

Opposing forces are manifest in the physical universe, and the opposing elements of good and evil pervade the mental world.

Not very long ago, a gallant peer was waging a war of self-defense. They fought bravely, endured heroically, shed their life-blood freely, but in vain. They had no ally, and were conquered. The victorious enemy of that gallant peer's ally upon the invaded territory, and conquered.

Life is not unlike that great contest: it is a strife—a struggle. Matter and mind are in combat arrayed. Matter has an ally, and must conquer. If its struggle unless mind also seek its ally, and cultivate the latter.

One general day, in the spring, when the world looked bright, and flowers peeped from their beds, and birds were singing, and the city below was walking the street in a mood less pleasant than the hour. He was intelligent, a politician, a public man of position. He was kind-hearted, attached to his wife and children, and might have been happy, but for a certain matter of course, which he was initiated. On his way home he stopped at the bar to refresh himself. His purse, like many others, had grown light years ago, but that was no reason why he should deny himself a gentlemanly treat. He was generous, and asked some friends to partake with him. They were courteous and appreciative, and he enjoyed his liberality. Soon after, he met his enemy, and as the sun was setting towards his meridian, and the moon was rising to her zenith, he was to be told. An altercation ensued. His self-confident mind sought not its ally, and grew dim. His enemy was provoking, though not disposed to extremes. This increased his contempt, and his self-reliance. His passions rose, and his intellect of all ages has been, and still is, with a mere "What is the truth?"

"Correct opinion" is a tree of many branches. Its loftiest boughs are those moral truths which emanating from the same great fountain whence the soul had its origin, are embodied in that spirit which ought to be mind's ally. The truth, anterior to the human race, is also co-existent with it. The communications of this ally have been preserved in the world, and still are imparted to man by means of the reciprocity of the actions of our own minds, with outside influences. The truth is always with us, and still are, preserved in one of two ways, namely: by the word from the lip, or by autograph or print. Progress marks the step of the truth.

The truth is nothing new; it has always been in the world, though not always visible to the eyes which have said, and do say, "murder is a crime, theft to be punished," bear witness to it. The idolater who worships the ox made with his own hands, deprived though he be, attests it. His mind seeks to ally itself to something congenial, but lacking the necessary outside impressions, fastens itself upon the ox.

The natural mind, destitute of the spirit ally, is absolutely incapable of attaining to any correct moral ideas. It needs outside impressions for its own development. Man is a being of matter and mind, and the matter for his employment of himself in both capacities, have been provided by the creator of both.

Port Gibson, Mississippi.

Written for the Religio-Philosophical Journal.

ASTROLOGY.

Reply to "Scientist."

By PROF. W. H. CHANEY.

"Scientist" assures us that he "has had a life long experience in mathematical, astronomical and philosophical research,"—from its simplest phenomena to the most abstruse deductions of the higher analysis in the field of physics. This assurance implies that he has great confidence in his own knowledge and acquirements. Well, so had I mine at twenty, but thirty years more study and reflection, I have learned to distrust myself on almost every point; therefore, when "Scientist" expresses his lack of faith in my "scientific attainments," he betrays my own misgivings.

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be made either with or without them." Now I would willingly walk a hundred miles to be convinced that this is true. In the meantime, that there may be no room for cavilling, I will give a problem for solution, without the use of logarithms.

The radial place of the sun is 15 degrees and 46 minutes in the sign Taurus; that of Mars is 4 degrees and 12 minutes in the sign Virgo. Required the arc when the sun shall have moved to a quartile of the radix of Mars, by primary direction?

The general reader will hardly comprehend this problem, but it must be placed before him, as it will be the most abstruse deductions of the higher analysis in the field of physics, and for the sake of science, I trust he will furnish the JOURNAL with a solution in which logarithms shall not be employed.

If I do not misunderstand "Scientist," and he does not misunderstand himself, I will travel a thousand miles to obtain a personal interview, for I should then see a sage such as I cannot find described in all the history of the past, namely, one who has learned the science of astrology, (for I presume by his assurances that he has, and then pronounced it a humbug. Many learned Englishmen have commenced its study in order that they might meet the m. r. understandingly refute it, but in every instance became converts. It was precisely in this manner that I came to believe in astrology. I commenced writing a work for publication designed to expose the impostures of "fortune tellers." Having completed some twenty pages of this work by way of introduction, and intending to place it at the disposal of the public, I found that I had written, for terms, and how to handle my subject. In this dilemma I applied to a practicing astrologer in New York city, to teach me the science, concealing from him the motive which induced me to write the work, and he, in return, offered me, of one hour each. This exorbitant price, with the assurance that I should require at least one hundred lessons to become proficient, at first discouraged me; but I made an arrangement with the m. r., and, as he was a gentleman, and honest as a child, I accepted of his offer, and began my lessons on the first of the month of January, 1871.

At first I was a hypocrite, playing the part of the spy whenever he delineated a nativity. Besides, I acted as amanuensis for him when written nativities were ordered. It was this exorbitant price, with the assurance that I should require at least one hundred lessons to become proficient, at first discouraged me; but I made an arrangement with the m. r., and, as he was a gentleman, and honest as a child, I accepted of his offer, and began my lessons on the first of the month of January, 1871.

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pleable to w ride themselves. That the family of Placens that revolve around our sun, are the planets, and that they revolve in the same order in which they appear in the sky, is a fact of the earth and consequently a grand child of the sun. That all worlds and system of worlds are subject to the same laws and derived from the same sources, and revolving in one eternal round of ceaseless change, conditions from which no part is exempt. The idea was treated as the effect of a diseased imagination and unworthy a moment's notice. To say the application of the reproductive ideas to worlds, is endorsed by some learned professors on both sides the river. To illustrate our purpose we have only to draw a parallel between a solar and a human family as one is only a representation or continuation of the other, the laws of production and reproduction being universal in their application. Our government is based (not administered for that impossible under belief in Supremacy Power) on the same organic laws by which we exist as individuals. The millions of peoples which constitute our nation, is the elementary ocean from which all forms and powers of government are derived. None will dispute this. When females are allowed their rights there is no supremacy in this elementary ocean, all are equal. The Philosophy that makes fathers superior to mothers, whether called Father God and Mother Nature, or by any other name, does no respect here, and has never yet been productive of harmonious relations. If the fathers of this place of existence were not the mothers of a preceding one, all nature is a lie, each change of place would be a new creation, and the laws of government would be a new set of laws. The idea of unchangeable government is the cause of consequences too horrible for us to portray. If the Spiritual Philosophy is based on correct principles, twenty-three years should have united its advocates in one harmonious brotherhood instead of the present state of things, in which mediums, with constant bickering on various minor points, the natural effects of a false base and the true and only cause of all this discord. And now to sum up, we again venture an assertion, that there are no powers of government, no mediums, with constant bickering on various minor points, the natural effects of a false base and the true and only cause of all this discord. And now to sum up, we again venture an assertion, that there are no powers of government, no mediums, with constant bickering on various minor points, the natural effects of a false base and the true and only cause of all this discord.

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A SEARCH AFTER GOD.

NUMBER XXV.

Elements of Lucius—His Experiences in passing through the "Chances Called Death—Sudden Deaths in the Spirit—Embryonic Life of Jesus—The Holy Ghost that he was filled with—The Commencement of Time—The First Man, What about him—Reasonable Conclusions in Reference to his "Origin."

Lucius—Oh, I am bewildered—lost in the contemplation of the scenes around me! How little I understand of existence. When on earth, mingling with the mortals there, associating with them from day to day, and being the recipient of favors which prosperity brings, and ill-luck which is the result of adversity, I often wondered why there exists such diversity in life, and believed myself highly favored in the results that accompanied my exertions. But now I see my exact condition. Wealth gave me power; power made me ambitious, and I used it for self-aggrandizement. I was exacting in my demands, intolerant in my views, and never hesitated to pursue any line of conduct to promote my own special welfare. I went to church, paid exorbitant sums to ministers and foreign missions, indulged regularly in prayer, attended all religious gatherings, and while free and liberal in one direction, I would distress my own tenants—turn out of doors a family struggling with adverse circumstances, believing, as I did, that through the blood of Jesus all my sins would be wiped away. I searched for God in the winding labyrinth of nature, in the unfolding of a flower, and in the commotion of the elements. I believed in his existence. I heard him in the early songs of the birds, say him gladden in the dew-drop pendant from some parched shrub; in fact, in all nature I seemed to recognize the hand divine. When I died, or passed through that change called death, little did I anticipate what would follow. I will relate to you briefly the character of that change, if you desire it.

Spirit—I would be glad to listen to you. Each one experiences different sensations in passing through this change, and many times the narration thereof is intensely interesting. Please proceed.

Lucius—I had been taught in my early childhood that there existed a Devil as well as a God, and that the former presided over the regions of hell, and seemed to take delight in punishing those whose circumstances assigned to him. In the mature years of my life the idea of a Devil and a Hell of fire gradually passed from my mind, and I became fully conscious of the fact that none existed. It was a difficult task for me even to advance that much, but then through a course of reasoning peculiar to myself, I finally firmly believed that a God existed, but I changed his nature to suit my own convenience. When believing in a Hell of fire and brimstone, I was necessarily compelled to worship a God who wished all his children eventually happy, but hid not the power to make them so. As soon as I dispensed with a Hell, I changed the nature of my God somewhat. Thus, I found that from early childhood to mature years, I was constantly making gods, each one different from the one which preceded it. I indulged in prayer regularly twice a day, in the morning and evening, until I finally concluded that God, being unchangeable and "without a shadow of variation," that my prayers would result in no good to myself. How could an unchangeable God bless me? As well, I thought, ask the unchanging river to alter its course, or the rugged mountains to become valleys, or the arid desert a fertile field. Under the impulse of these thoughts, I ceased my regular devotion—worship around the family altar

—but still remained a member of the church, and was always in good standing. When I was prostrated with sickness, the minister of my church visited me, and fervently prayed for God to revive my soul to his kingdom, and being so very weak, I became imbued with the idea that I should be highly favored, and, under the influence of his fervent prayers, I became partially psychologized, and entertained notions precisely similar to his own. I waited anxiously for death. Occasionally I would catch a glimpse of the other world, and during one of the paroxysms through which I was constantly passing, it was thought I was dead, and I saw such beautiful scenes; little children with bright eyes, and my own friends that passed away before me, and many others, greeted me. My vision, at times clear and distinct, could see the beautiful scenes of the Spirit World, but only as a flash of light, and then sweet strains of music would strike upon my ear for a moment. Then I thought surely that God was present, that through his instrumentality I was being gradually prepared for his reception. The paroxysms of disease through which I passed caused but little suffering to myself, and I glided into the arms of "death" as naturally as a child to sleep in the embrace of his mother. During all this time, I would occasionally lose my consciousness, only to be revived again, and each time, new scenes and truths flashed through my mind. During the last paroxysm, I felt that I was attached to the body. I recognized the fact that I had the various limbs of the external organism, but could not use them—could not move. Then, for a moment, I felt exceedingly strange. My spiritual body seemed permanently attached to my physical form, yet I could see without any effort of the sight or will. Under these circumstances, while I was connected with the physical form, I could see every part of it as well as their attendance, and heard the physician distinctly declare, "His pulse no longer beats—he is dead." I thought this assertion very strange, as I could hear the words of these present, and their emotions of sorrow, realize the heart-rending cries of my wife and children; yet I looked upon the scene for a few moments without a particle of emotion arising within my mind. I appeared to be within the body, yet I could not use it. The condition that I was in, seemed to perplex and annoy me. I was neither a spirit, free and independent, nor was I connected with a physical body that I could use. This strange, bewildering sensation did not long continue, for I soon arose from my prison-house; but during that time, I was utterly unconscious. During the passage of the spirit from the body, it is generally unconscious, in the same sense that all are during sleep. There is one stage through which I passed, and that was perfect lucidity or clairvoyance. I seemed to see everything. In the far distance I observed a large city, near a lake surrounded by a dense forest, in which I saw untold numbers of birds, singing their sweet songs and enveloping those that visited the various places with their presence. I seemed to see them, as I see now, but every thing was to my senses more grand, because so new to me. Those mountains I have traversed, that river I have sailed upon, and those valleys, with their environments of groves and water scenery that I have visited, I then caught bright glimpses of. But it was only for a moment, and then I became unconscious. I thought surely on revival I was in the far-famed heaven I had thought so much about, and I looked in every direction for the throne of God. I was surrounded by my friends and a bevy of little children. I then, as you well know, was as anxious to find God as I am now. Death, I find to be only a change—a casting off of the outer, thus giving an opportunity for the spirit to act in a different sphere.

Spirit—Your experiences then will always be of interest to you. Connected with all death scenes, there is a spirit circle who superintend the same, and judicious care and skill is always exercised on those occasions, and the spirit greatly benefited thereby. Sudden deaths are always injurious to the spirit, for it ripens under the influence of the natural decay of the body. In battle, there are many sudden deaths, and many months frequently intervene before the new-born spirit awakens to consciousness, or realizes the fact that they are in the Spirit World. Indeed, it is often difficult to convince such spirits that they are in the Spirit World. You may take them to the physical body and show it to them, still their own spiritual body is so tangible that they seem yet in earth-life. The spirit derives certain elements from the body when it decays naturally, that are essential to it, and which must be obtained from some source. Those who require such elements are compelled to come in rapport with the material things of earth, and through their instrumentality they absorb, sponge-like, what they require. Spirits that have never had any of earth's experiences are compelled to pursue this course, and by this means are enabled to advance.

Lucius—I supposed that death was controlled by this God whom I so devoutly worshipped, for I entertained the idea that it was through his instrumentality I was brought forth, and that through his power I would be taken away.

Spirit—In the Spirit World, we know not that God does anything. Each individual on the earth plane of life, is accompanied with a circle of spirits. Their influence over each individual, depends upon certain well-defined conditions, and what they do is generally ascribed to God. A circle of spirits controlled the conception, birth and life of Jesus Christ. Their motives were pure, and the object accomplished to the world, has been of lasting benefit. The shepherds on the mountains heard the joyful cry, "This day a Savior has been born," and the announcement was made by a spirit to these shepherds, because they were meditative, and could hear their voice. In those days, the residents of the mountains were more meditative than those in the valleys, for circumstances were more favorable for their development. In regard to Jesus, no

God had anything to do with his conception or birth. I have studied his history well, traced his life lines, and I know my statements are correct. You seem to think Jesus the son of God. You are greatly mistaken therein. I desire by and by to present to you more clearly the action of different circles of spirits. St. Luke once had a flash of inspiration that revealed to him clearly the states of the development of Jesus, for he said, as I have stated before, that "He was filled with the Holy Ghost, even from his mother's womb." It is well-known that life commences in a single nucleated cell, and therein is a correct likeness of that which it will produce. The acorn has within it the outlines of the oak, and so has each nucleated cell in the womb, the outlines of the future man or woman. There are certain peculiarities connected with all things, that stamps each with a certain individuality. In this little cell, the starting point of the embryonic life on earth, is the outlines of what it will produce, either a male or female. Nothing can be more sensitive than this little germ. The magnetic needle can not be more easily influenced by the subtle power of the lodestone than this little germ by surrounding influences. The passions of the mother are impressed upon it, her thoughts and desires develop it as to give it marked traits of character. Now, the spirit circle who surround this embryonic germ in charge, showed down upon it their magnetic and electric influences, and it was this that St. Luke regarded as the Holy Ghost.

Lucius—You seem to take every thing out of the hands of Deity.

Spirit—In this state of arrangement, we observe the direct action of individualized intelligence. Now, we know that materialities are often produced by the direct agency of a spirit circle, and are allowed to exist for a certain purpose. There is guardianship exercised over embryonic life, as well as that of mature years, and it is then that the mind is given certain tendencies. On earth, all this is ascribed to a God. No one can demonstrate what caused matter, it has eternally existed. The poor ignorant man could see a block of ice turn to water, and then to steam, and then imagine it had disappeared and had been annihilated. There is no cause for the existence of matter. If a cause, then it has not eternally existed. Now if a God, who is omnipresent, he is only contemporaneous with matter, he can be no older than that, and are the laws of matter the laws of God? If matter has eternally existed, it has possessed certain properties, and are not these properties perfectly independent of a God? If God can not annihilate matter, he can annihilate, or render obsolete, any of its laws or properties? Now, supposing your theory to be true, there was a time when there was no universe. If God made all things, that implies a commencement, hence, that would infer that previous to that commencement, God had done nothing. Now, to those who ascribe all works to God, there must have been a starting point for all things. What, pray, was he doing up to the time that he commenced his grand career, his universe? To suppose a first man—who was he, or who he? If his existence can be attributed to a God, then there was a time when throughout all space, there was no human life; under what circumstances did God create him? He must have made him out of existing material; out of material that was eternal, for we know that matter is indestructible as well as eternal. Certain principles are self-evident. With such a God as the world seems inclined to worship, certain things are impossible. Was it not, considering all the circumstances of the case, impossible for him to create a human being—intelligent personality? What would lead him to do it? Supposing there had been no matter, could he have created one? Without matter, there would have been no use of a God, for you would have had no existence, to recognize him. Now, please tell me what induced God to think of an individualized intelligence? He made the first one, as you claim. Previous to the first creation, there was then an endless age of time; but at a certain period, God comes to the conclusion that he will make man. Which did he control in the process of formation, his own forces, or those of matter? You may say both. Then tell me, to which forces man owes allegiance, to those of matter or those of God? Without matter, God would be powerless; without God, matter would still possess its own peculiar characteristics. Which, then, is of really the most importance? Matter would possess certain characteristics without a God, but God would be as feeble as a breath of wind without matter. Now, did God use matter exclusively, and its properties, to make a human being? If he used any thing outside of matter and its laws, he must have used himself; hence, man is composed of two qualities that have eternally existed—matter and its properties, and God and his properties. These are the dividing line between the two? And if God is constantly using himself to make individualized intelligences, please tell me how many years before he will be completely used up? If God possesses all power, what has imparted any of that to the first individualized intelligence he constructed, he must have felt weakened, for he certainly dispensed with some of his strength. The first man—as well speak of the commencement of time! If there was an endless past, there must be an endless future. In the endless past, there was a time you assert, when there was no individualized intelligence, and that, through the instrumentality of God, one was brought forth. Forces that are organized, can also be disorganized; and we are under the complete control of that God of yours. If this spiritual organization of mine was organized by him, it can be disorganized by him, and we are at his mercy. Really, then, it is well for humanity to "Search for a God." If you own your existence to him, become his slave, worship him, pay him homage, sing songs of praise to his Lordship, for at any time he can

disorganize what he has organized, and man ceases to be immortal! Now, was the first man made as the mechanic would build a house, in order to see how he would appear? If this God had never seen a human being, the first man must have been the result of an experiment, and if Adam was the first one, he was a miserable failure. If he was made through the action of God, how many laws of matter and how many laws of God were employed? It would be well to ponder this question well. If you are composed of God and matter, to which are you responsible? How can you tell which are acting, and to which you owe allegiance? If the God is acting, you can make no mistake, and if you do, he is responsible; and if matter and its laws are acting, they are old enough to know what is best, for they have eternally existed. Again, if man was so made, he must have been constructed with certain inherent tendencies. His construction would imply that there can be no absolute creation without a design. If God created the first man, he had a design in so doing, and that design would have been successfully carried out, or the job would have been a failure. To say that any man is a failure, would be derogatory to the character of this God, and would imply that he could make mistakes. Supposing I should say that the germ of man had always existed, and that there are beautiful interblendings of that germ and matter, then, man not being organized, for the germ, full and complete, had always existed, I would establish his immortality, for that which has always existed, always will exist. What God organizes, he can disorganize, and if our claim to immortality rests on such a basis as that, it would be well to more closely study our relationship to him, and endeavor to serve him more faithfully. He who can establish the fact that the soul is immortal, and that, too, independent of any false God, is certainly doing a grand work. Now, the germ of each individual's intelligence always lived, or it was organized by God, and previous to that time, an eternity of years, as it were, existed. Time in the past was of endless duration, as well as that of the future is to be. If time had no beginning, who will attempt to fathom the years that elapsed before the happy thought happened to occur to Deity, to make an individualized intelligence? If God made him, how do you know he is immortal? What evidence have you that he did the job well? It is more difficult to believe that man, as a germ, always existed, than that matter and its laws always existed, and are indestructible. Which had you rather believe, that God made the first man, or that the germ from which he springs is contemporaneous with matter, and eternally existed? If God made him, he is dependent on him for immortality; but if, like matter, the germ of his nature always existed, he is dependent on no one for his immortality. In the future this grand question will be fully considered.

To be continued.

THE WHIPPING-POST.

Shocking Spectacle at Hamilton, Canada.

A correspondent, writing from Hamilton, Canada, gives the following account of the flogging of two boys in the court-house of that city on Thursday last.

The sentence of the court upon the two boys, John Collins and Sylvester Glue Allen Caneel, convicted of indecent assault, was carried out at the court-house at three o'clock the afternoon, in the presence of the sheriff, jail keeper, jury, representatives of the press, and other officials of the jail. At three o'clock the boys were brought out of their cells, half dead with fright at the terrible punishment which awaited them, and both crying bitterly. The surgeon made the examination as to the condition of the two boys, and pronounced them as in a fit state to receive the sentence of the law. They were then escorted to the wood-shed, on the west side of the court-house, where a rack had been previously arranged. To this, Sylvester Glue Allen Sylvester Caneel was first strapped, after having been stripped to the waist. He stood with his face to the rack, hands and feet extended toward either side, and supported in front by the clothes, to prevent too severe friction to the part of his chest which would otherwise come in contact with the rough rack. On his left-hand side stood the party selected to administer the whipping, having in his hand a saw-toothed stick in the shape of a huge "cat," the tail of which was of oak and about four feet in length, to which was attached nine stout leather thongs. The larger boy, John Collins, was so placed that he could obtain a full view of the punishment to which he was shortly to submit. Everything being in readiness, the signal for the commencement of the flogging was given by the sheriff, and, baring his arm to the elbow, the whipper began his work. Twenty lashes, according to the sentence of the magistrate, were to be administered to both lads. Springing the "cat" in a dramatic manner over his head, the lashes descended with lightning-like rapidity upon the bare back of the terrified lad, cutting through the flesh and covering the body with blood and gore. Another blow descended, followed with more gashes and blisters and more blood, and then another and another, until the hearts of the spectators turned sick at the horrible spectacle. During this terrible ordeal the boy rent the air with his screams and imploring cries of "Oh my mother!" "Doctor, oh! doctor!" and "Oh, you are killing me, you are killing me!" The lashes were counted by the sheriff as they were given, and at the conclusion of the whipping, the boy was released, and the latter boy, John Collins, was stripped and strapped to the frame for the purpose of taking his turn at the rack.

This boy took it harder than the little fellow. He writhed fearfully under each successive stroke, uttering all sorts of terrible imprecations upon the head of the wielder of the lash, and beseeching him to "wait a minute." The effect of the lashes was as apparent in this case as in the other, and when at the conclusion of the punishment he was released, his back was seamed and gashed as if by the knife of a savage, while huge welts or blisters were visible on various parts of the back, shoulders and sides. As soon as the whipping ceased, his crying changed to moaning. The boys were then ordered to their cells, and the attending surgeon ordered a cooling lotion to be immediately applied. They will be dismissed from custody as soon as they are in a fit condition. This is the first case of lashing under the new law in this city, and we entertain no doubt that the effect will be most wholesome as a future preventive of juvenile crime here. —Chicago Daily Times, of March 10th.

Mark the coloring marks of the correspondent.

"This the first case of lashing under the new law in this city, and we entertain no doubt that the effect will be wholesome as a future preventive of juvenile crime here."

Angels of mercy will weep at the institution of this ancient relic of barbarism in the city of Hamilton, at this enlightened age.

One thing is certain,—the heartless correspondent who has so much confidence in the whipping-rack and cat-o-nine-tails, is not a Spiritualist, and the doctors who would give countenance to such a scene by their presence, are not healing mediums, but of the veritable old school, and doubtless strictly evangelical in their religious belief.

Extremes right themselves. Such a scene as is reported, for a petty crime,—reported as an "indecent assault,"—is a terrible to think of, much more to be endured by young lads.

Do the devotees of old Theology countenance the laceration of the temples of human souls, and the degradation of youth in this manner, as the best method for reformation? If not, will they join with Spiritualists throughout the country in waging a warfare against such barbarous scenes, and arouse public sentiment to a realization that every child contains the germ of "infinite possibilities," and that they are a part of the great body politic, and creatures of circumstances—vicious or affectionate as of kind, as conditions beyond their control have shaped, and are shaping, their destiny. And such being the case, government should see that kind treatment and good schooling, which will bring into action their highest faculties, instead of lacerating their bodies, is provided for them.

Such a scene as is portrayed by the correspondent, would, if practiced by a savage, raise the indignation of the Christian world; and yet this is done under a new law of a neighboring government!

God pity the mothers who have hearts to weep for the suffering of erring children, who from circumstances are compelled to live where such laws are enacted, at this age of the world! "All correct thinkers will join with Spiritualists in raising the alarm. Let it spread far and wide! If such a law can be enacted in Canada, how soon may it be imitated in the States. Already legal enactments curtailing the natural rights of citizens, have been passed in Ohio and Alabama, and perhaps in other states, at the instance of the "regular doctors." It is a like spirit which whips children almost to the extermination of life, as is the case reported. It is that heartless spirit which does not realize the rights of individuals—which does not realize that angel friends stand by and weep at such cruelty—that does not realize that if these children had the guardian care of humane men and women to teach them industry, and to educate them in the very best schools of the age, that they would become the very best citizens of our government in a few years. They manifest a misdirection of the most active minds. They need kind tutors to lead them to become self-sustaining, intelligent men and women.

While laws are enacted in nearly every country against cruelty to animals, thus protecting them from malice, ignorance and carelessness on the part of the human family, would it not be well to institute such restrictions as will prevent torturing the young—yes, the old even—when they do some act that is not sanctioned by law. Throw around the criminals the affections of human nature, instead of its malice and revenge, and the world will soon make rapid strides in the improvement of its morals.

How long, oh, how long is this ignorant, vindictive spirit to rule the people? Let every Spiritualist throughout the land raise his voice and raise his voice against such cruelty. Let every one raise the alarm against legal innovations upon natural rights, and let every one reflect upon and speak of a change in police and other legislative enactments, which shall be addressed to the higher faculties of criminals in the education of every child, and reflect upon the necessity of the public guardianship of all such children as shall be neglected by parents.

It is a good time now to begin to think of and agitate this subject. Let Spiritualists awake to the importance of it, and the angel world will aid in bringing about the desired revolution.

Our columns are open to well-written articles upon this subject.

The Hindoo New Testament.

We have now in press a new book, translated from the ancient Sanskrit, entitled
THE BHAGVAT-GITA.

This work should go into the hands of every free thinker throughout the world—Spiritualists especially.

Krishna, to the Hindoos, occupies precisely the same relation to Brahms (their Almighty God), that Christ does to the Hebrew God in the Christian era of Christians.

It is a work of great antiquity, over five thousand years old, and was translated from the ancient Sanskrit (the oldest known written language) into English with great care, by Mr. Charles Wilkins, a learned Englishman, and 261 copies only, were by him published by subscription. The work being so scarce, and held so enormously high, but few persons have ever read, or even seen, or heard of it. Its authenticity is conceded. That it is the foundation of the New Testament of the Christians, will not be doubted by any candid reader.

THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE has this work now in press, and in a few days will supply the demand, at the extremely low price of \$1.25 per copy, neatly bound in muslin. Postage 10 cents.

We are now prepared to receive orders. First come, first served.

A Fraternal Call.

Our sacredness was enlivened last week by the genial countenance of Mr. Shearman, editor of the Salt Lake Tribune, one of the best papers

published in the West. Mr. Shearman is progressive in nature, and gladly receives the truth from whatever source it may originate. He is opposed to the policy of Brigham Young, and through the influence of the Tribune, Spiritualism is gradually gaining a foothold in Utah.

Very Few Such.

Mr. S. S. Jones—Sir:—You have been sending me a paper for some time. I never ordered it, and do not know who did, and will not pay for it. You can get it from the one that ordered it.

Yours, respectfully,

K. RUTHER.

Middlebury, Mo., Mar. 23, 1871.

Will the friend of the writer of the above letter consider the propriety of "casting pearls before swine?"

He, like a mean man, had been eating at our table fourteen months, and now gets up and kicks at it, thinking he will break all the dishes and play quito on a full stomach. Poor C—, who does not pity him? He must be possessed by a mean spirit! Ed. JOURNAL.

Inquiry.

BROTHER JONES.—Permit me to inquire through your column if our spirit friends have lungs, and do they breathe the same as we in the form. Please inform the ignorant, and oblige.

Yours, respectfully,

J. M. WOOD.

Pittsford, Vt., April 3, 1871.

ANSWER.—Most undoubtedly every organ possessed by us in this life will remain as perfect after the death of the body as before. Natural lungs are adapted to breathing gross, natural atmosphere. Spiritual lungs are adapted to the finer element, or spiritual atmosphere. Every faculty has a use on the spiritual plane, quite as important as it had in this life. Every organ in the human form, has a corresponding indwelling spiritual organ which is immortal.

Our German Contemporary—Die Tafelrunde (Round Table).

Undoubtedly many of the German Spiritualists in this country are not yet aware, that there is a paper published in their language, devoted to the cause of Spiritualism. This paper is now nearly one year old, and has won many warm friends and well-wishers; it is edited by Dr. P. L. Schucking. Many eminent German scholars contribute to its pages; among others, Dr. Tieckmann of Philadelphia, Hon. Friedrich Muech of Munich, Dr. C. L. von Clevland, Dr. Funk of New Orleans, and others. The articles of Dr. Tieckmann on his spiritual experiences, have made quite a sensation, as this gentleman enjoys a high reputation among his countrymen for scientific attainments, character and veracity, as he formerly belonged to that materialistic school of thought, of which Beckner and Carl Vogt are the representatives.

The *Tafelrunde* deserves the general support of the liberal Germans. It is published at Washington, D. C., at \$2.00 per annum.

Married.

On Thursday evening, April 6th, in Chicago, at the residence of the bride's brother and mother, Mr. JOHN SALES PHIPPS of Millard, Michigan, and Miss ANNE A. STONE of St. Joseph, were united in marriage—H. S. S. Jones, President of the RELIGIO-PHILOSOPHICAL SOCIETY, officiating.

Benevolent Fund.

Hamilton Pomeroy, 321 President street, Brooklyn, N. Y., sends seventy-five cents to the Benevolent Fund, to aid in sending the JOURNAL to poor widows and orphans, free. Who will follow his example? Small or large sums are gratefully received for that purpose.

Personal and Local.

—Austin Kent reports: "During the past two months I have received from
S. Stone, Tex., \$1.00
May L. Booth, Ill., \$1.00
L. L. Stowell, Ill., \$2.00
L. L. Kay, Conn., \$1.00
Total, \$5.00
Mrs. Kent joins me in thanks to each donor. As we renew our thanks to all who have sent us aid during the year past. We think if they could fully know how much we have benefited our suffering, they would feel the reward of the charitable. We trust those who are able will remember us during the present year. I am more and more helpless, and receive more and more care and cost. Mrs. Kent falls as fast as I do, from the care and burden of me. I most earnestly ask the prayers of all that my dear life may not be too long protracted. Jesus said that a certain cup—a cruel death—might pass him. It cannot be wrong for me to desire an early release from the cup of my most cruel life. I am both surprised and grateful that my mind stands in, in part, the wreck of my body. In love and good will to all.
A. KENT.
Stockholm, N. Y.

—C. Fannie Allen has been at Carthage, Missouri. The paper published there speaks as follows of her: "The funeral sermon delivered by Miss C. Fannie Allen, at Regan's Hall, on last Sunday afternoon, was beautiful, grand and touching. The words seemed to fall from the speaker's lips as if by magic, and we confess that we never heard a sermon that equalled it. She lectured in the evening to one of the largest audiences that ever gathered at that hall."

—A. P. Bowman is lecturing this month in Ocean County, Michigan. The lot of May will be in Ocean County, Mich., where he may be addressed.

—Mrs. A. Rosewell, writing from Sac City, Iowa, says: "We are 'alone in our glory,' spiritually, in Sac City, about seven miles east of north of Sac City, the county seat, and southwest of Warfield, and southwest of Newell Station, on the Ill. Central R. R., and hope that some missionary will come to a call, and we will help with our mites to plant the fire of eternal love to souls over the fertile prairie."

—E. W. Greasy writes from Freeport, Washington Territory, giving an account of the mediumship of Mr. A. Cleveland, who, when entranced and lecturing, has been known to quote from over two hundred different authors of whom he knew nothing.

—A prophet reporter in *The World*, predicts that the empire will be restored in France under the Empress Regatta. Miss Tamsie O. Ciallin, the sister of Mrs. Woodhill, a spiritual medium and clairvoyant, has predicted for more than a year past, long before the war, that Louis Napoleon "will have his head cut off in Paris."

—M. D. Conway, the rationalist preacher of London, thinks that, while the dogmas and tables of the Bible read it: to be given to the people as a revelation from God, it is nevertheless an invaluable book for those emancipated from Biblical study. When the Hebrew mythology is studied rationally, there will be vast treasures of Oriental knowledge derived from it, and such men as Grimm will arise to produce out of it beautiful and significant stories, suitable for old and young, such as we are now getting from Indo-Germanic mythology.

—Dr. J. K. Bailey recently and unexpectedly returned West, from a successful tour in Pennsylvania and New York—made us a fraternal call this week. He looks hale, and appears buoyant in spirits. He expects to labor in this state (Ill.) for a time, first starting out along the U. S. and Q. R. R. Give him plenty of work, friends, and especially just remuneration.

—Mrs. A. P. Brown, of St. Johnsbury Centre, Vt., will speak at Swiftwater, Vermont, June 4th. Will officiate at funerals, and answer calls to lecture.

—We learn from Brother S. Bollier, that P. R. Lawrence, of Ottumwa, Iowa, has been lecturing at Plim Hallow, a small state, with great success. He is represented as being an excellent lecturer. His efforts awakened great interest.

—The Grand Haven (Mich.) Union, speaks as follows of Miss Pittsinger's recitations:

"Last Thursday evening, Miss Eliza A. Pittsinger, the California poetess, recited some of her selected recitations to a fine audience at Music Hall. Miss Pittsinger is a poet—a genuine poet. We have seen some of her productions, and read them with much interest, and the original poems she recited Thursday evening, gave evidence of a glowing imagination, correct rhythmic appreciation, more than ordinary skill in metrical composition."

On the first page of the JOURNAL of April 15th, we presented our readers with one of her poems. We add our testimony to that of thousands of others in saying that she is a poetess of rare genius and depth of power.

"The Spirits do not worship Anah Lee; never did. They do not worship Jesus; never did. Jesus was a man—Jehovah was a woman—a Gentle; they were both baptized with the Christ spirit—this spirit was worshiped."—*The Standard*.

—Dr. W. H. Bancroft writes from Madison, Wis., in commendation of Mrs. L. Atwood, of Lake Mills. He says: "I have known her for the past ten years, and know that she possesses rare gifts, is well developed, a good reader, reads character well, and can diagnose disease quite to my medium I ever met. She has treated disease in my family with good results."

—The article entitled, "Remarkable Manifestations," on the third page, was written by M. M. Pratt, of Aurora, Ill.

—We have received one copy of the RELIGIO-PHILOSOPHICAL JOURNAL, printed at Chicago. It abounds with gems of thought, and beautiful sentiments.—*Marion, Ill., Flyer*.

—Mr. Underwood, an infidel lecturer, was pelted with eggs and driven off, while holding a meeting in Bristol Township, Mercer County, on Thursday night of last week.—*Ex.*

Yes; and that was done by the praying Christians, and had they power, they would have crucified him, or buried him at the stake. The Christian who did this mean act, ought to change places with some of the lowest convicts of Joliet Penitentiary.

BRYAN JONES:—My report for March is as follows:—Bates, Orange, and Empire, Preston, Nassau House, and Randolph. Number of lectures given, twenty-one. Amount received in fees and collections \$10.00. Number of people attending, 1000. Traveling expenses, \$1. The latest April I have to defend our faith with a Reverend at Wabasha. Commenced lectures in Wisconsin this evening. The cause is in a healthy condition. At every point I find the JOURNAL and BANNER making their weekly visits to cheer the hearts of many a household. Truth will triumph in the end, if we but have labor and will. The above is respectfully submitted to the Spiritualists of Minnesota.

Philadelphia Department.

ST. HENRY T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 654 Race street, Philadelphia.

Narrative of a Dark Spirit.

By Dr. E. A. Adley.

NUMBER FOUR.

I am glad to have this opportunity of doing something for you. I have watched with intense interest the conditions of this dark spirit, ever since you first spoke to him, and I desire to present to you what I have witnessed.

You may remember that when I first approached you, years ago, I used very profane language—almost every other word was an oath or obscene word.

I shall never forget the occasions I am under to you for the kind and gentle manner in which you spoke to me about this habit, which I now perceive to be a low and vile practice, but which I had become so familiar with, that it seemed entirely natural. It was the peculiar manner in which you spoke to me that touched the chord in my soul, and enabled me to break the habit and abandon the practice at once.

Others had spoken to me, and I had sworn more bitterly at them, but I am happy to say that under no circumstances since that time, has a profane word passed over my lips, and more than that, I have been enabled to overcome profane thoughts, which are the cause of profane words.

It is not, however, to speak of myself, that I have come to you at this time. I am aware that it is extremely difficult to convey to mortals, clear ideas of the conditions in which you found this dark spirit, but I shall attempt to explain what we understand by the dark spheres.

The scientific world has discovered the fact that a certain rate of motion in the waves of light, which it calls ether, will produce color, and that each ray constituting a shade or color, has its fixed and determined number of vibrations. In order to produce any of the rays of light, these vibrations must be in harmonious, rhythmic and regular waves, and the dark lines in the spectrum, upon the spectrum between the various colors of light, are the result of waves that are irregular and not rhythmic. In the dark regions where such undeveloped spirits are compelled by the laws of their being to dwell, all the waves or motion of this ether is of an irregular and unharmonious character, and hence, no beam or ray of light penetrates the gloom of that stagnant pool of impenetrable "outer darkness," where the lowest and most degraded spirits are compelled to grope their way.

They can hear no voice of men or angels; they cheer them in their loneliness—only dim and uncertain sounds from their companions in crime, and occasionally a wail from the lower regions of earth-life. No redeeming power comes to them, until some human being, moved by the inspirations of divine love, sends forth into that gloom and darkness a sympathetic feeling, which, vibrating upon the chords of these low and degraded human souls, begins the work of redemption and progress.

When you became conscious of the existence of this spirit, inspired by a deep love of humanity, there went forth from your soul a feeling of sympathy and kindness, accompanied by a desire to help this poor unhappy being, and with that feeling came the means of redemption. A ray of light into the dark prison-house where this spirit was bound in chains of ignorance and crime. So that there was revealed to you, through these faint gleams of light, a vision, partially representing the condition of this poor spirit, and partially, for a true conception of it, will never be realized by any one but himself. Such a consciousness as you had of this can only be given to those who are willing to bear scars of the burning of a fellow spirit, and with strong feelings, will go down into the depths of the hell, "to minister to spirits in prison."

When God said "let there be light" upon your earth, his ministering spirits, departed human beings from other worlds—imbued with a knowledge of the laws of harmony—inspired with a divine impulse, came here and set in motion around our earth, those harmonious waves which produce, first the dim light of the primal period, and afterwards, as the globe filled with progress, and the world became more and more enlightened, light was ushered in until man came to dwell upon the earth.

Such is a portion of the history of every globe, and all over the material universe to-day, there are spirits guided and impelled by the divine impulses of the higher spheres of life and love, who are thus working upon the material plane.

It is thus that God ever produces, through his mediums and ministering spirits, the wondrous works of nature that are manifest to you. So, in the dark regions, those gloomy worlds of outer darkness, into which no ray of light can penetrate, there are the results of unharmonious conditions, made more so by low and undeveloped individuality. It does not depend upon the conditions of the higher spheres, but upon the conditions of the lower spheres, and the lower planes of earth, where foul and pestiferous airs abound. The law of music or harmony runs through all nature's modes of progression, and wherever an individual human spirit becomes unharmonious and discordant, so that no musical notes can flow out from them, then gloom envelops them, and all within them is darkened. A dark magnetism, as you term it, perhaps that will express the idea as well as any thing, envelope and extends around them.

While on the contrary, when all within is harmony and purity, all it surrounds them; thus hell and heaven, darkness and light are ever the results of spiritual causes operating through individual human beings or spirits.

And the magnificent glory which shines out upon the mountain peaks of the Summer Land in beauty, is reflected there from God our Father, by pure and holy spirits. While the darkness and gloom which mark the lower regions, as we term them, are alike reflections from the same infinite and pure Being—distorted by the present immaturity of the mediums through whom it passes.

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evil, simply by the impressions that the spirit receives, and in these very low conditions, the best influences, producing as they do unpleasant impressions, are always coming out of evil, while those which come from spirits on a higher plane, and which produce but little effect in any way, are considered good. Hence, the standard of right and wrong which is in each human mind must be very imperfect. It is, however, indicative of the condition of the spirit. When you first saw him around the young woman, and even when he went away into that dark oven-like place, which is simply a representative condition of the bondage of such a spirit, he had a sense of your presence, which made him uncomfortable, still he had no consciousness of who you were, or what was your condition.

When the spirit that shut him into that cell, promised that you might have an opportunity with him elsewhere, the dark spirit was not aware of it, but there are positive and negative conditions all the way down the scale of life, and this spirit, though in a very low plane, was positive to Antonio, and so he was enabled to bring about this meeting. I was present with him on that occasion, and where many of our spirits there, for it remains to be a truth that there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons, who need no repentance.

The first ray of light that penetrated that dark soul, was reflected by him in the expression, "I have aspired all that I can, and there can be no condition worse than that in which I now am. I will try." Joy, based upon the consciousness of all the spirits around as they heard his words. We have now reached the beginning of a grand work that must now go on.

It did not comprehend much that you said to him, but there was enough understood to lay a foundation for more. There were spirits who could lead him to that place where your spirit and ours were, and where many of our spirits, who had hitherto surrounded him could not come, and those spirits joined their influences with yours to lead him away from these dark haunts which he had so long occupied.

The first change in his spirit was to a passive condition, almost feeble and indifferent. This was one step, however. The greatest care was required at this time not to excite him, and wise spirits were there, ready to aid those who were in immediate connection with him, so that he would not be excited.

Faint and feeble were the rays of light that fell across his pathway, for those eyes that so long had been shrouded in darkness that they could not bear the light. Time here, as with you, is an essential ingredient in all reformations, and a slow growth.

The spirits around this brother had a desire that he should profess a rapid conversion. They knew that true growth must be slow and in such cases very painful, and that it would require much care, and close watching, to bring this fragile plant of darkness out into the sunnily light of heaven. Slowly and by careful and living instructions, they have permitted ray after ray of light to penetrate his darkened mind, so that at one by one the chains of passion and lust are falling from him.

In this great work of regeneration, it is necessary that spirits draw from the sphere of human magnetism those forces which are essential for this growth and unclouding of the spirit. The conditions here are far progressed, and the friends now feel assured that he has started onward in his career of progress, and has taken the important step which leads him to desire to "cease to do evil," and they know that through the ages that are to come, he will be enabled to "earn to do well."

Obituary.

PASSED AWAY, at the residence of his brother-in-law, George H. Gleason, North Haven, N. H., March 22d, Franklin J. Harbison, aged 49 years, 9 months, after a long and distressing disease of the throat. His long suffering and fragile plant of darkness out into the sunnily light of heaven. Slowly and by careful and living instructions, they have permitted ray after ray of light to penetrate his darkened mind, so that at one by one the chains of passion and lust are falling from him.

Mrs. A. P. BROWN.

SPECIAL NOTICE.

SPEAKERS' AND MASS CONVENTION. As Chairman of the Committee appointed by the Northwestern Speakers' Association, I am requested to call a Speakers' and Mass Convention, to be held at Smith's Opera House, Decatur, Illinois, on the 24th, 25th, and 26th days of June, 1871; to commence its first session on Friday, June 24th, at 10 o'clock A. M.; and to continue them for the three days as directed by the Convention.

This Association has commenced a series of meetings, to gradually change the social conventions that have found many good homes for worn, weary, and sick mediums and speakers, to good social science conventions, to establish the rules by which all faithful workers in the cause of truth will receive a just support. Each progress is necessary, in this transition period of religious associations, from the theological to the scientific, and from the rule of the Christian priests of earth, licensed by man, to that of the angels of heaven, through mediums licensed by the laws of God.

This Convention is called to condense the progressive work of the Association, to establish the order and love of the angels in heaven, among the people of the earth.

Invitation is extended to all to be present. Those who attend will receive a cordial reception by the Spiritualists and their friends in Decatur. For further and more complete information about this entertainment of speakers and others, will address the Secretary of the Committee of Reception. If Righter, Box 720 Decatur, Ill.

By request of Mr. M. J. Wilcox, Moses Hall, D. W. Hall, Harvey A. Jones, Dr. Samuel Underhill, and Apple L. Bates.

H. S. BROWN, M. D., Chairman.

SPIRIT PHOTOGRAPHS, A. D. WILLIS, CRAWFORDVILLE, IND.

Those who live at a distance from my rooms and wish to obtain spirit photographs, can receive the same from me, by sending me three dollars with a picture and a lock of hair, and setting the day and hour they wish to be taken. Address Box 106, Crawfordsville, Ind.

W. S. 13.

MRS. L. G. RICHARDS

Will Give a Psychometric Reading for \$1.00, with Medical Examination and Advice, regular hours, 10 to 12. Write to Mrs. L. G. Richards, from Spiritist Writings, \$3.00. Lock of Hair and Photograph required, also three letter stamps. Pictures returned. Address Box 106, Crawfordsville, Ind.

W. S. 13.

Dr. J. Wilbur, MAGNETIC PHYSICIAN.

460 W. Randolph street, Chicago, residing at Park at his residence. Board and Treatment, \$10 to \$25 per week. Also cured by Magnetism: Paralysis, Spinal Cord, etc.

MEDIUMS.

DUMONT C. DAKE, M. D.

ANALYTICAL CURE.

For the speedy cure of the following complaints furnished: Catarrh, Asthma, Throat, Lung and Heart Diseases, Rheumatism, Liver and Kidney, Dropsy, Diseases peculiar to Females, Ecliptic Piles, Weak and Inflamed Eyes, Ulcers, Fever Sores, Piles, Seminal Weakness, Diseases of the Brain and Nerves, Diseases of the Skin and Blood, Incontinent Consumption. Patients at a distance successfully treated. Medicines sent by mail or express.

Dr. Dake's mode of practice is unknown to, and unlike in detail, any other physician's. Offices and Laboratory, 211 Wabash Ave., Chicago. Those who cannot consult in person (with each order) send a simple statement of condition, age, and sex, occupation, temperature, (if not known, send photograph).

WE HAVE

Electric Galvanic plates for Consumption, Weak Circulation, Coughs, Price, \$2.00. Also, Electric bands and wires, for cold feet, faulty circulation, nervous diseases, Price, \$2.00. In ordering, state size of foot or shoe worn, also the width required, and whether for a lady or gentleman. Send for full and complete circular and terms, by mail or express. In sending for circular and terms, include stamp.

MRS. LODEMA ATWOOD.

Healing Medium.

Has been before the public as a successful healer the past fifteen years. We rely entirely on the controlling influence. We diagnose and give prescriptions by letter. Distance no objection. Will visit in person, reasonable distance those that desire, and can afford the expense. Delinquent and advance a variety of ways. Emblems we give graciously to all our patients, when presented by our guides. Our former custom has been to come on request with the applicant by the hand-writing or lock of hair; but to save time, and the unpleasant sensation of taking notes of the symptoms of the disease, we require the applicant to give age and sex, with one or two leading symptoms of the disease, written by the patient. If able to write—if not, send lock of hair. At the giving of locks is not the object which we seek, but to restore the patient to health by Nature's own hand, in the shortest time possible, we do not deem it necessary here to immerse up an advertisement with what we have done or what we can do, but prefer to be known by our fruits.

Terms, for diagnosis and prescriptions, \$2; Diagnosis without prescription, \$1; all subsequent prescriptions, \$1 each. All letters should be accompanied with the fee, and addressed to MRS. LODEMA ATWOOD, Box 5, Lake Mills, Jefferson Co., Wis.

W. S. 17.

MRS. SARAH M. THOMPSON.

of Chicago, IND., INSPIRATIONAL SPEAKER, will speak at Greenview Center, Lorain Co., Ohio, on the 1st Sunday of each month, and at Altoona, Ohio, on the 14th Sunday of each month, and further notice.

W. S. 17.

Dr. Abba Lord Palmer.

BOX 101 NEW BOSTON, ILLINOIS.

WONDERFUL PSYCHOMETRIST AND CLAIRVOYANT.

PHYSICIAN, POET, READER AND BUSINESS MEN.

Can diagnose disease by letters, lock of hair, lock of hair, without a failure, and give prescriptions, which, if followed, will surely cure.

Can trace stolen property, tell the past, present and future—advise concerning business, and give written communications from spirit friends.

Diagnosis of disease, with prescription, \$2.00. Communications from spirit friends, \$1.00. Delinquent of communication with advice concerning marriage, \$1.00.

W. S. 17.

MRS. A. H. ROBINSON.

Healing, Psychometric and Business Medium.

148 Fourth Avenue, Chicago.

Mrs. Robinson, under spirit control, can receive a lock of hair of a sick patient, will diagnose the nature of the disease perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify curiosity, the better practice is to send along with a lock of hair, a brief statement of the case, age, leading symptoms, and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all cases, or in a considerable number.

Of course she claims no knowledge of the healing art, but when her spirit guides are brought "as rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it in internal remedy, or an external application, it should be given or applied, precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, discloses the diseases of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometrist, test, business, and trance medium.

Terms—Diagnosis and first prescription, \$3.00; each subsequent, \$2.00; Psychometric Delinquent of Character, \$1; answers to Business Letters, \$3. The money should accompany the application, to insure a reply.

MRS. M. L. SHERMAN.

PSYCHOMETRIST.

Prescribes healing photograph, lock of hair, date of birth, whether single or married, with stamps, will receive delineation of character, and give healing advice, or an external application, for two letters. Diagnose disease, and prescription, or instructions for medicament development.

W. S. 17.

MRS. F. W. CALKINS.

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BY C. L. JAMES.

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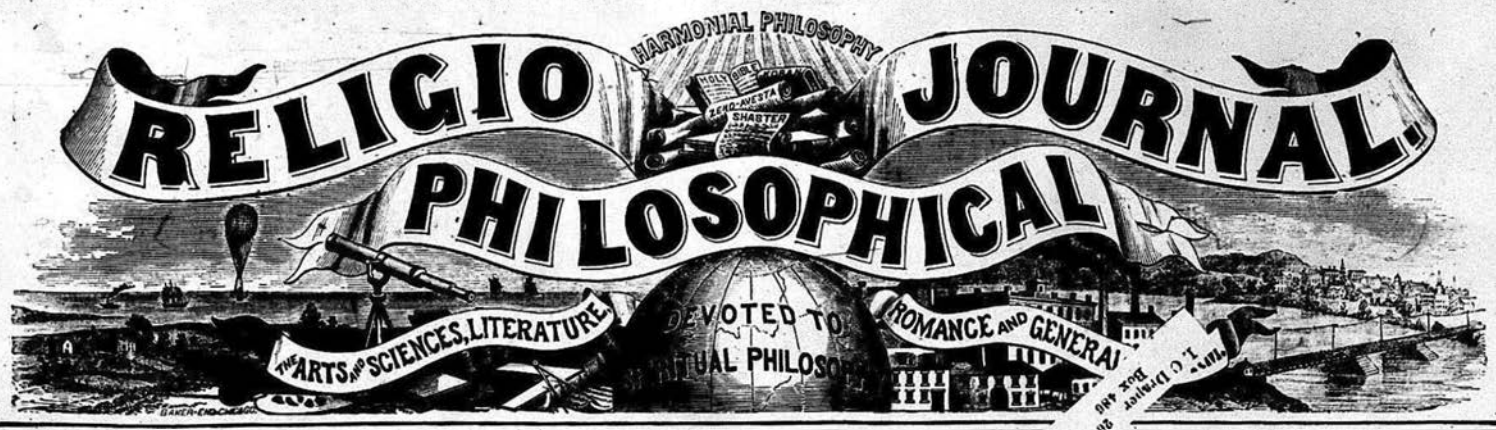
Table with 2 columns: Title and Price. Includes 'Price-List of Books', 'LIT OF BOOKS FOR SALE AT THIS OFFICE', and various religious and philosophical titles with their respective prices.

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S. S. JONES, PUBLISHER AND PROPRIETOR. CHICAGO, APRIL 29, 1871. VOL. X.—NO. 6.

Original Poetry.

Written for the Religious Philosophy Journal.
I AM.
BY MRS. F. O. HYZL.
Alone on the infinite ocean—
Inspired by invisible cause—
Swept on by its tidal emotion—
Held fast by its immutable laws—
With nothing behind or before me—
With nothing below or above
To light my life or enshrine me
From measureless wisdom and love:
Surrounding, yet never surrounded—
The deathless, the infinite I
Can really never be bounded.
Since all its being doth lie,
And only to cease being real,
And sense lying ever within
The fullness of Being's ideal
To me seems to end and begin.
But when I would scan the beginning
Of ending of strata of laws,
The moment I seem to be winning
An ultimate seal of Cause,
The upheaving tide of the ocean,
Whose waves are measureless spheres,
Submerges all sense of proportion,
And boundary all disappears.
This feeling of utter absence—
This sense of the selfhood divine—
This knowing through infinite essence
That all of my Father's is mine,
Gilds earth with a glory eternal,
Till what we call "past" and "to be,"
Sink into a great eternal.
And all in the infinite ME.
Thus waking another to blessing,
My consciousness newly doth bless:
Another of joy dispossessing,
Becomes a part of distress.
Thus ever my own selfhood seeing,
I merge in the measureless Whole:
Thus lost in the infinite I, I find
I find my own I finite Soul.
And thus I'm prepared for each season,
"Whatever the zone I may find,
Protected and shielded by Heaven,
The prince and magician of mind,
Whose magical sorceries transform
The dead to an angel of light
While love every latitude warms
To healthful and holy delight.
Uphorne by this faithfulness ocean—
This shimmerless ocean of Cause—
Soul-keyed to its ideal emotion—
Held fast by its immutable laws—
With nothing behind or before me—
With nothing below or above,
I've nothing to bound or enshrine me
But infinite Wisdom and Love,
Baltimore, Md., March 16th, 1871.
From the Boston Investigator.

PIANCHETTE.
Wonderful Workings.

It is with considerable trepidation that I venture to say my say in regard to the manifestations, Spiritualistic, or otherwise, of PIANCHETTE. "Who shall decide when doctors disagree?" and after all I have heard and read on the subject, I only propose so simply to give you the results of my own experience and observation in regard to what Ego Sargent calls "the Despair of Science," without any attempt at what for me is impossible, of elucidating anything in regard to it.
I am quite well aware to what I am exposing myself in confessing to having had any dealings with this mysterious toy, or machine. On the one hand, the Spiritualists will see proof of unclean spiritual agency; and on the other, our Materialistic friends will see "poor-people" who, while they, and declare me to be another victim of delusion. In order to enable me to steer between this Scylla and Charybdis, I here make my bow to the good friends on both sides of the question, and declare that I am not going to be drawn into discussion either way, for I believe nothing either way. But some time, I think, some daring scientific man will arise, who, not being deterred by either the over-credulity on the one side or the over-credulity on the other, will calmly investigate its merits, and comparing all the facts given by impartial witnesses, reach some definite scientific conclusion, and out of this chaos of strange things bring some orderly arrangement which will place all the facts of modern Spiritualism in their rightful order, as the calm sequences of some new unknown law of Nature. In the world of old, and man so wise, that there is never to be anything more discovered. I wonder! I think not; and so for the benefit of this future man of Science who is thus to make himself famous, I submit the following experience with PIANCHETTE:
About a year ago our neighborhood became smitten with the PIANCHETTE-fever; that is, half a dozen people in the vicinity bought, and experimented with that little heart-shaped toy, and the result was, that every one that knew anything about PIANCHETTE, knew that it is a cunning little creature, that will only move upon certain undefined and indefinite circumstances. The knowledge of this fact led me to later before I experimented with it, that here was where the deception was,—that only those who chose to move PIANCHETTE did move it, and the whole thing was an imposition. Still I was

anxious to satisfy myself on this point, and when one evening at a neighbor's house, PIANCHETTE was introduced as an amusement, I placed my hand, with others, upon it, in the prescribed way. To my surprise it moved and wrote—not very severely, but perhaps as much so as were the questions addressed to it by half a dozen merry people.
The young lady of the house was said to be the presiding genius of that PIANCHETTE; that is, it would only move under her hands, a young lady whose simplest word on any other matters I should have unhesitatingly believed; yet with only my own hand and her's on PIANCHETTE, I could not be sure that she did not by some dextrous movement of her hand make PIANCHETTE write the replies to questions. So I begged permission that I might try alone. Not a more nervous PIANCHETTE. My own younger sister being present, in whose good faith I had perfect confidence, I asked her to place her hands on the tiny platform with mine. To our mutual surprise it began immediately to move: at first in a series of very wide circles, then to make "poor-people's" "travels"; finally, to write. Questions were then asked by the others present and some of the answers were correct, the most of them vague and unsatisfactory, intermingled with a few downright lies. But I did not feel satisfied with this; for other like experiments, so when one day a friend said to me, "I received lately a present of a PIANCHETTE, but none of us can do anything with it. If you like you can take it home and experiment with it."
Now at home there was a strong prejudice against PIANCHETTE, but I thought I might venture to accept the loan of one for a few days at least, and so satisfy my unquenchable curiosity in regard to its workings. I tell this that it may be understood that there was no trickery about it, and no conviction my so-called spiritualist juggling. I did take PIANCHETTE home, and in spite of prejudiced friends and shrugs at the sight of the harmless little platform, experimentally with it to my heart's content.
Then first was I really surprised, for I did not very well know how to evade the evidence of my own eyes. I was not in the least predisposed to believe in PIANCHETTE's mysterious power; yet how was I to account for the fact that without any volition of my own, and with only my hand near it, it wrote my own words, not mental, but audible questions from myself or others in the room with me? Answered them, not always so sensibly, not often satisfactorily, but frequently and most usually in point-blank contradiction of my latest conviction. Now I certainly would not wish to contradict and insult myself, yet with only PIANCHETTE and I to blame that is what the words written often amounted to. I give one or two instances of the general style of PIANCHETTE's "communications." When asked one evening what PIANCHETTE had to say to a certain person present, my hand alone being on it, it wrote:
"Tell her that Christ died for all." "Who do you mean by all?" I asked. "You," was the rather irrelevant reply.
"But it is very strange," I said. "You have no reason to doubt," it went on.
"PIANCHETTE, your dictum don't amount to any more than that of anybody else, unsupported by evidence. I tell you I have good reason to doubt your statement."
"For had no reason to doubt either."
"You're getting mixed up, my friend. It was Thomas who doubted, not Peter, if I recollect aright."
"You have not read your Bible then right," insisted PIANCHETTE.
"Peter did doubt," some one present here remarked; "don't you remember the incident of his walking on the water, and what Christ said to him?"
So PIANCHETTE was right that time.
"Tell me," continued, "since you know so much, by what means you manage to write by PIANCHETTE?"
"You have no right to ask," wrote the Mystery, falling back on its dignity.
"Oh I came now—that won't do to bluff me off in that style. If I wish to know, I have a decided right to ask."
"Believe, and thou shalt be saved."
"Too indefinite. Who shall I believe,—the Hindu, Mohammedan, Jew, or Christian belief?"
"We have no right to leave to old traditions."
"Spoken like the oracle you are; but where shall we get new ones?"
"That we have here to-night. You have no right to doubt." Going back to the original subject.
"By your pardon, but I think I have."
"Addle-head!" Written quickly, and with a savage jerk of PIANCHETTE.
The other members of our family getting a little interested, tried with various success to make PIANCHETTE write under their hands; but, strange to say, it would only write connectedly for me. Now if any one else made this statement, not knowing them, I should be apt to think that such a person was trying to impose upon my credulity. It is not a pleasant thing to have one's word doubted, but I have determined to state these things as they were, whatever be imagined of me. Just as once the reason of PIANCHETTE's failure to write for them as for me, as I was very anxious that it should, in order to satisfy them that the writing was done independent of me.
The answer was—
"Because they have not electricity enough about them." I should be apt to think that "True healthy conditions" it wrote.
"Then electricity is necessary to PIANCHETTE's developments?"
"Yes."
"Another time I asked 'what were the conditions necessary in a so-called medium?'"
"True healthy conditions" it wrote.
There was only another lady and myself present, and like myself, a stranger until now to any

thing of this kind. We looked at each other, as it were, with a triumphant smile of conviction. We had got it into our heads somehow, that mediums were generally rather sickly people, and we spoke our thoughts aloud. Instantly and PIANCHETTE turned the tables upon us by writing in our own handwriting:
"By true healthy conditions we mean half-matter and half-spirit."
The limits of this article forbid any attempt to write down anything but these disconnected samples of the strange communications thus dictated on. Always PIANCHETTE insisted upon the fact that "spirits" governed its movements. Once I pushed it from me, saying, as I did so:
"Oh! PIANCHETTE, you prove me. I can't understand it at all."
The moment that my hand again touched it, it scribbled off this sentence:
"In the hour of death you will know." "I will, willing to test its prophetic power." But at this point, I was interrupted by a friend who said:
"How long shall I need to wait?" "Toss again, as a bait."
"Till God's will." As misty, vague, and non-committal as ever, you perceive.
Now for the results of my observations in regard to PIANCHETTE. In the first place, I was careful to guard myself from giving bias to the movements of PIANCHETTE by any volition of my own. Afterwards, making sure as possible that I kept my hand from guiding the platform, I tried the effect of writing it to write something different from what it should be in order to mislead the sentence. For instance, when it commenced making a letter or beginning a word, I would think hard of some other letter or word, which would make nonsense of the whole sentence. My experiments, in this direction, were fruitless; on the contrary, it would often startle me by the odd and unexpected turn it would give to some sentence whose probable meaning I had anticipated in my own mind. But at last, under a flood of circumstances, and with other PIANCHETTE, I did manage occasionally to effect this.
I remember, to the invariably very satisfactory character of the sentences written by PIANCHETTE, under "spirit" control. It was in vain to question, but for a straight-forward, definite answer. Any other answer you might hope for—such as, "silly," "plite," "imprudent," "friendly," "sarcastic," or "sentimental," but never definite. In writing long messages purporting to be from deceased friends, and sometimes even in short ones, there was often a seeming failure of the supply of strength necessary to complete the sentence. After a few moments rest, however, it would suddenly start as if unaided, with new vigor, but rarely in this case ever attempting to finish the incomplete sentence, seeming, even when urged to do so, to have forgotten the train of ideas which suggested it.
The handwriting often varied, and queer freaks in the way of fanciful pictures and profiles were indulged in, often when PIANCHETTE was under the hands of those who had no taste or talent in that direction. Often, too, it shocked those whose natures such things were thoroughly repugnant, by apparently malicious and downright falsehoods; or by startlingly profane language—afterward apologizing, and explaining why it did so.
The first sensation I experienced in holding the hand for while lightly over the board, was akin to that felt in taking hold of a galvanic battery, but in a lighter degree. It held there long, the hand first grew hot, then steadily cold, the palm damp with a perspiration; afterward the whole body seemed surcharged with electricity, shooting pains were felt in various parts of the body, and the arm most unaccountably with a numb, steady pain, especially at the shoulder. The nervous system seemed very much disturbed, and the general effect on the health was bad. Creakings, snappings and tapings, which might be real and might be imaginary, were heard during the still hours of the night.
Having investigated so far as to find that without recourse to aid me nothing more was to be found out in regard to PIANCHETTE; and furthermore, that the existence of such unaccountable investigations was prejudicial to both health and comfort, I gave it up.
Desirous of thinking more highly of my departed friends, and not caring to renew my acquaintance with them, at least until I myself shall be reduced to their apparently degraded condition of mind and body, I have not the slightest faith in the spiritual origin of the things described by Spiritualists, and seen by the rest of us; yet I must give my impartial evidence that such things are, from whatever source they emanate, hoping earnestly for the day when these things shall all be explained scientifically and reasonably.
Respectfully, SARA A. UNDERWOOD.
From the New York Evening Mail.

THE CLINKING TROWEL.
The Sounds Heard by Hundreds of People—Gathering of the Spiritualists—Is It Something Unaccountable?

Not long since the writer of this article attended a spiritual circle held at the house of Mrs. Loring, corner of Eighth avenue and Twenty-ninth street, and during the evening he listened to the recital of a story quite as strange as any that has ever bothered the brain of philosophers.
This story, as told by a person of apparent good common sense, and one not easily deceived, was in reference to some spiritual manifestations connected with a certain school-house on East Forty-ninth street.

The substance of this strange story was to this effect: About five years ago, during the erection of this school-house, a mason, familiarly known as "Jack Sheppard," greatly addicted to liquor, fell from the scaffold while intoxicated, and was instantly killed.
Nothing more was thought of it at the time than would have been over any other similar tragic event. His fellow-craftsmen attended his funeral, after which they went on with the work until the walls of the building were completed, and then the building was closed, a watchman was employed to take charge of the premises. One night, about twelve o'clock, this watchman was startled in his lonely meditations by hearing the sound of a trowel, as though a mason was engaged in laying brick. The watchman was almost petrified, and for some moments he could not move hand or foot. He had only a short time before been over the entire building, and he felt certain that no person was on the premises except himself. The blackness was oppressively calm and still, but every now and then the ringing click of a mason's trowel would break the stillness of the hour with unmistakable distinctness.
It was nearly an hour before the watchman could collect sufficient courage to make an investigation. At length, with cautious steps, he moved tremblingly in the direction from whence the sounds proceeded; but after making a thorough examination, and seeing nobody, he began to grow bold in the belief that he had been imposed upon by his own imagination, or had mistaken some other sound coming from some other locality for that of a mason's trowel.
But while he was felicitating himself thus, that same unmistakable sound again startled him, because it seemed to come from a spot only a few feet from where he stood. As soon as he could restrain himself sufficiently, he hurried down to the front entrance of the building, and then there he remained until a policeman came along. To him he related his strange experience, and invited the policeman to enter to listen and account for it, if he could.
The two men ascended to the upper stories of the building, and had listened only a minute when they both heard it repeated so clearly that the policeman said at once that some person was on the premises making a noise for the purpose of frightening him, perhaps to scare him away entirely, the better to accomplish a robbery. With this view they both made a thorough search of the building, during which the sounds of the trowel were heard with great distinctness, sometimes in one locality and then again in another.
At length the policeman became as much puzzled as the watchman, and after a while continued his watch.
The next night several others to whom the story had been told watched with him, and they all heard the clicking trowel, and did all in their power to solve the mystery attending it; but all to no purpose, however.
The watchman did not lack for company after that, for the story of poor Jack Sheppard's ghost haunting the scene of his earthly labor soon became noised abroad, although the majority of people believed that some was was playing a trick on those who were foolish enough to listen.
Several Spiritualists, among whom was the narrator and three others then present, visited the spot while the building was in process of completion, and Mrs. Loring, an excellent medium, they obtained a communication from the spirit of Jack Sheppard, in which he convinced her and those in company with her that all was true, and that he was creating the clicking trowel; that he could not forsake the scene of his last labors, and where his own foolishness had cost him his life.
This, however much it might have convinced Spiritualists, failed to make others believe that he was not simply making a noise; and although the strange sounds of that unseen trowel continued to be heard by many, there were but a few who endorsed the theory that it was caused by a spiritual agency.
So the excitement gradually died away, and as the building approached completion the sounds became less frequent. Still, however, the Spiritualists never paid a visit to the locality without hearing them, and becoming more and more firmly convinced that they were right, and that it was nothing more nor less than the disembodied spirit of drunken Jack Sheppard.
After the building was completed and occupied, the sounds almost entirely ceased. It was only when a band of Spiritualists visited the locality that any of the former sounds could be heard; but, said the narrator, they are still to be heard under such circumstances.
The writer was not slow in mentioning his entire disbelief in the truth of so much of the story as related to the present manifestations of this phenomenon, but at the same time indicated here and there to be convinced that such was the case.
After some conversation about the affair, it was agreed by all parties present that we should pay a visit to the school-house in question, and see if the ghostly trowel could again be heard.
Accordingly, about a dozen ladies and gentlemen repaired to the locality. We stood for some moments watching the building from the opposite side of the street, when all of a sudden the clear, ringing sounds of a mason's trowel were heard upon the silent midnight air.
It was not heard only once, but many times and quite as distinctly as though the sound had been produced by a material trowel smartly struck upon a real brick, both in the apparent act of breaking it into certain fragments, and also in bedding it down into the mortar.
The writer heard it, and was not mistaken in the sound, although he may have been regarding the source from whence it proceeded. Be-

that as it may, there is certainly room for close investigation in and about, for much speculation regarding this strange acoustic manifestation.
LITERARY.
The Lover's Library.—J. S. Redfield, 140 Fulton St., New York. Western News Co., Chicago. Price, 30 cents. The publisher says:
The present is the initial number of a series of volumes, which it is proposed to publish under the general title of "The Lover's Library." The stories will be told with the utmost care, and the aim will be to present the very best love-stories which have ever been written, either in our own or in any other language.
The purpose in publishing this series of books, is to bring together, in a convenient, easily accessible and inexpensive form—for the benefit, especially, of the younger generation—these stories which most adults have read, or ought to have read, and may like to read again.
Harp's Magazine, for May, contains its usual variety of entertaining and instructive reading, illustrated by fifty plates in wood-cut.
This number encloses the Forty-second volume. The Publishers have fulfilled the promise made by them at the commencement of this Volume—that it should surpass its predecessors.
Death and the After Life, by A. J. Davis; Wm. White & Co., Boston, Publishers. Messrs. Wm. White & Co. have been obliged to issue another edition of this delightful book, in order to supply the constantly increasing demand. This third edition is got up in the usual neat and workmanlike manner, that characterizes all books issued by this enterprising firm.
Home and Health, for April, by W. R. D. Pay & Bro., Publishers, New York—comes to us late. The Publishers give as the reason that they were obliged to change the name from Health and Home—the title of the first number to Health and Home, to avoid confusion in the mails with Health and Home. Our readers will place no value on the change. New material for public favor is deserving of patronage. There are single articles in this number worth a year's subscription to every reader.
American Journal of Microscopy, Chicago: G. M. and Co.
The new edition of this magazine is to spread a knowledge of the microscope, and is of interest to all classes. It is edited by E. M. Hale, M.D., a gentleman who stands high in his profession, and who has given close study to microscopy.
Illustrated History of the Siege of Paris. The new published history of the siege are printed on extra paper, forming a series of about twenty-six issues, corresponding to six months,—from the 13th of September, 1870, to March 18th, 1871. Terms of subscription: one year, \$12; six months, \$6; single copy, 25 cents. The illustrations may be obtained from any news-dealer throughout the United States, American Newspaper Company, New York, General Agents.
The Railroad Gazette, A. N. Kellogg, 110 and 113 Madison street, Chicago, Publisher. This is the very best railroad paper in the country, and is full of interest for all who have to do with railroads,—and who does not? The number for April 15th is of especial interest, as it contains a splendid full-page likeness of Capt. John B. Turner, with the best biographical sketch of this great railroad man that has yet appeared.
Clerical Shortcomings.
Rev. McWilliams, an M. E. preacher, while holding a protracted meeting at Reussel, Ind., was arrested for horse stealing and polygamy,—having three wives a living, and was about to be married to the fourth, a young lady of the first respectability, living in the above named place. But for the arrest for horse-stealing, he would have accomplished his matrimonial design.
Another at Wicamack, Ind., an M. E. preacher, was tried and sentenced two years in the penitentiary, for attempting to rape one of his charge. It is this case of men that cry out against honest Spiritualists, vilifying and slandering their superiors.
—The Louisville Courier-Journal says: "A novel church action was taken Sunday last in the Second Presbyterian Church, in reading resolutions expelling Mr. E. B. Spurr, one of the prominent adherents to the spiritualistic philosophy in this city. Dr. Stuart Robinson read the resolutions which embraced the case of the action, and expressed the hope that the bascule would return to the true faith, when he would be again joyfully received into the bosom of the church. This is the first instance, we believe, where an adherent to the new doctrine has been formally expelled, or suspended from an orthodox church in this city."
—J. L. Potter, an excellent trance speaker, held a discussion with Mr. Pike, one of the Noize School of Christians, commencing April 11th.
—G. C. Gaby writes from Carthage, Mo.: "We have been enjoying ourselves very much during the past week, under the inspirational teachings of our highly gifted sister, G. Fannie Alvira. She is waiting for a husband before she will marry. She is only twenty-five to thirty years of age, and is a very beautiful woman, and is anxious to hear her."
—A Harrisburg, (Pa.) paper states: "We understand that several members of the 'Wicamack Church on North Street, have withdrawn from that congregation, to avoid confusion with any new doctrine on the rolls, on account of their identification with the spirit rapping movement in our city."

Religio-Philosophical Journal

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A. B. JONES, ASSOCIATE EDITOR.
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3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncollected for, is prima facie evidence of intentional fraud.

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For forwarding money to this office for the Journal, should be careful to state whether it is a renewal, or a new subscription, and write all proper names plainly.

A SEARCH AFTER GOD.

NUMBER XXXVI.

The Fanny—The Power of the Spirit over the Embryonic Germ—Blind Tom, the Wonderful Prodigy.

(The articles do not appear in the regular order, as designated by numbers in a previous issue of the Journal, on account of the length of some of them. The chapters as given will follow soon.)

Luciferus—Will you allow me to ask you some general questions? While on earth, I was constantly reading—perusing the classifications of other minds. In the musings of the poet, in the bubbling accents of his soul, I could seemingly detect a divine spirit. I said to myself:

"Within the heart of man there is a coherent yearning for something higher, holier, unattained. Upward and onward, from the present turmoil. Yet resting never when the pollen is gained. Some unseen spirit the soul is urging. Through childlike weakness and amiable youth. And day by day all souls are still converging. Nearer and nearer to the Central Source of Truth."

Did the breath inspiration from a divine source?

Spirit—Divine is the same sense that all things are divine. The "Central Source of Truth,"—all sources of truth are central, and were so regarded, no doubt, by that gifted poet.

Luciferus—But why are all poets imbued with the idea of the existence of a God?

Spirit—Because the controlling influence of the poet does not delve deep in philosophy. Poetry and philosophy are not generally combined in the same brain. The mission of the poet is as grand as that of the philosopher; one scatters star-dust and flowers, the other, facts and principles.

Luciferus—But here in the Spirit World is suffering. Those whom I wronged on earth were presented to me. Was that a reality?

Spirit—In one sense all the scenes that you witnessed were realities. Your own acknowledged you.

Luciferus—Did not the fancy have something to do therewith? The poet has said:

"He has fancy, indolence and wild. Combined with a wandering dream or vision, towers, trees, churches, and strange visions, expressed in the red clouds of his eyes. I scarce myself creating what I saw."

Spirit—Fancy has nothing to do with effects lodged within the mind. The law that governs this wise arrangement knows no fancy; its works are real.

Luciferus—Why is the poet, then, always referring to this fancy?

"Where 'mid the changeful scenery, ever new, Fancy a thousand wondrous forms descries. More widely great than ever pencil drew. Rocks, torrents, gulls and shapes of giant size. And glittering cliffs on cliffs and giant ramparts rise."

Strange that the poet should ascribe all these images to fancy.

Spirit—They did not understand the laws that govern the effects of the mind. As well rattle a pebble in your pocket without it leaving certain effects there, as to have a thought within the mind without its imparting certain influence. Certain acts produce an impression upon the mind, and the impression in turn sometimes produces the original cause. Sometimes there is a reciprocal action between the two. Music makes an impression upon the mind, and occasionally that impression becomes spontaneously musical. A young lady lately on the earth-sphere, attended an aristocratic church, where she became enraptured with the music. An effect or impression was made upon her mind. When she returned home, the impression commenced to act spontaneously, producing precisely the same music she heard at church, and that music was real to her. She was regarded as insane, and the undue importance attached to the phenomenon only aggravated the case, finally so shattering her nervous system that

she died. I cannot fully explain to you now the cause of this.

Luciferus—You make the mind a wonderful machine, a recording angel, a witness-bx, and claim that each one carries with him to the Spirit World his own accounts. You seem to be determined to get rid of the existence of an Infinite God, leaving us none to worship.

Spirit—Worship! Child, for a moment consider. Whom would you worship? Whom would you bow down before? You claim that no one can comprehend D.ity. If not, how do you know he requires you to worship him? You "can not comprehend D.ity," yet your own acts say that you do comprehend him, for you worship him. You say he desires you to worship him, hence you comprehend him—comprehend those desires. No, I do not worship. Why does any one worship?—pray tell me why. The act of worship implies that you comprehend D.ity. It cannot be otherwise. He who prays, and then says he can not comprehend D.ity, may be doing that which this D.ity despises. I will not pray, fearing my prayers might be formed on wrong conceptions, and this God will frown upon me. I only speak for myself. There is a difference between worship and prayer—a very wide difference.

Luciferus—Your ideas in regard to worship are peculiar and your reasoning strange. Then you would not have humanity worship? **Spirit**—If I could comprehend your God and understand if he desired it, I certainly would worship him. It seems to place the worshiper in a ludicrous position when he says his D.ity is incomprehensible, and still he comprehends him enough to know that he desires to be worshipped. A thing that is incomprehensible stands in the same relation to humanity that the idiot does, whose incoherent mutterings no one can understand.

Luciferus—Why are you so iconoclastic? **Spirit**—I am only reasoning. If the temple falls under the influence of logic such as I give expression to, no harm will result therefrom, for only imaginary Gods will be buried in the ruins. The Chinaman can comprehend his wooden image as easily as you can comprehend your God; the worship of the one is just as beneficial as that of the other.

Luciferus—But we know that his Josh or his graven image did not make the universe. **Spirit**—But do you know that your God did the work, whom you admit that you can not comprehend? Why call the Hindu an idolater, when he can comprehend his D.ity as easily as you can yours.

Luciferus—In coming in rapport with this medium, I read the statements of a certain person that an atheistical spirit contr. to him, and you must be the one.

Spirit—Atheistical spirit! Wild conclusion! Oh, when will humanity learn lessons of wisdom! For many centuries I have been in the Spirit World. I am devoted to humanity, and not to God. The Christian world are devoted to God, but willing to let three-fourths of the world go to the Devil. I can comprehend humanity, or partially so, and when I hear a voice saying "I need assistance," there I go. That is the voice of the only God that will be ever heard, and I relieve the necessities of that one. The brother who fears that I am taking away from the world the belief in the existence of a God, need not be alarmed, for I shall build in the place thereof a more beautiful and enduring edifice. None need fear for the result. I have alarmed some, but I have gladdened the hearts of thousands. True, the Search is necessarily long, but the result attained will be gratifying to every mind.

Luciferus—I comprehend your position, and understand why you are thus at work, although I am not yet prepared to believe all you have to say.

Spirit—I have shown to you the utter uselessness of worship. From the very nature of things, no good can be accomplished thereby.

Luciferus—But you make a distinction between prayer and worship.

Spirit—Most assuredly I do. **Luciferus**—Wherein? **Spirit**—Worship is adoration, admiration of a D.ity, his attributes and controlling influence, though all may be imaginary. Prayer is supplication, entreaty, and in one sense is regarded as worship. Prayer, as I have said before, may be beneficial to some.

Luciferus—Christ prayed: "Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is done in heaven."

Spirit—But he was simply a man—a medium—living in an age of the world when it seemed necessary to recognize on all-powerful, over-ruling providence. The statements in regard to his origin are base fabrications; have no foundation whatever.

Luciferus—But was not his birth predicted, and did not a star guide the wise men of the East?

Spirit—There was a spirit circle that controlled the embryonic growth and birth of Jesus. It is true that his advent was predicted. The angels spoke to the shepherds and said, "I bring you glad tidings of great joy, for this day a Savior has been born." The Chinese philosopher, Confucius, also predicted his coming. John the Baptist foreshadowed his advent when he said, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." The Star of Bethlehem was merely a phosphorescent light made by the angel band who had charge of Jesus, and resembled a star of the first magnitude. During the embryonic growth of Jesus, at certain periods, this circle showered down upon it its magnetic and electric influences, and developed it for a grand work. It was this that St. Luke meant when he said, "He was filled with the Holy Ghost, even from his mother's womb."

Luciferus—Each step you take in the discussion of this question, only renders more plain your mission to place everything within the power of finite intelligence.

Spirit—I regard nothing as providential.

do know that guardianship commences with the embryonic germ, when brought in rapport with matter, to come forth in accordance with laws that always existed. St. Luke had an idea of this when he alluded to Jesus as being filled with the Holy Ghost.

Luciferus—How fertile your resources in endeavoring to take all things out of the hands of an Infinite God.

Spirit—I see the embryonic germ in the womb. How easily it can be influenced. The aspen leaf will move under the influence of a breath of wind that you can not sense or feel. This germ under the influence of a spirit circle, is made to move in a positive, although the mother does not recognize the fact. The mediumistic development of Jesus was commensal with his embryonic life, and certain tendencies given to his mind. The embryonic germ derives its nourishment from the mother, and is developed mentally through the action of her mind and the guard an spirit circle, so God has anything to do with it.

Luciferus—Did not God originate the germ, or organize the laws that produced them? **Spirit**—I tell you emphatically, No! In the growth and development of each one, you recognize only individualized intelligence. In that respect, at least, you are independent of a God. I do not time I will explain his origin, if he had any.

Luciferus—What is the object of guardian circles hovering with the embryonic germ? **Spirit**—To give the mind such tendencies as will enable it to accomplish a particular purpose. You have heard of that prodigy of earth, Blind Tom?

Luciferus—Yes. **Spirit**—Here is an example of the operation of a circle of spirits who desired to bring into the world a prodigy. They commenced with his embryonic life. His mother was a small woman, of beautiful form, and of an active, merry temperament. Her own nature was in harmony with the purposes of the spirit circle who had this embryonic germ in charge. The result was a prodigy—Blind Tom. In one respect the world has not had his equal. The circle of spirits who had charge of his embryonic growth were superseded by one who had a master musician at his head. It is now through spirit influence that he executes the most difficult pieces. When he addresses an audience, it is while under the influence of his guides, and he always speaks of himself in the third person. Before he was two years of age, he exhibited his wonderful musical powers. His voice was then strong, soft, and melodious. Such prodigies are allowed to exist for a particular purpose, and developed by a spirit circle sending down upon the germ child, their magnetic and electric influences in such a manner as to bring about the desired result.

Luciferus—I am appalled at your statements. **Spirit**—His soul is all magic, tuned to the sweetest melodies. He can not read, and only knows the alphabet, as a certain round of the piano designates a letter. He is really a wonder.

Luciferus—Can a designated result always be obtained in such cases? **Spirit**—Always. Experience is a grand school. I will teach you a lesson by and by, in regard to embryonic growth and development, such as the world has never heard. The mind of the mother ever, has a wonderful influence over the child nestling in the womb. At a certain stage of its growth, lascivious thoughts or conversation on the part of the mother, will plant the seeds of licentiousness in the nature of her child.

Luciferus—I should not think this very excited work on the part of spirits.

Spirit—Puny child, your thoughts resemble a gnarled oak, or a stunted shrub. The mission of spirits is not to sing psalms, or thrum golden harps around the throne; and many times that work which seems the most unbecoming, is the most beautiful and grand. The good accomplished by the operation of spirits in this manner, can not be over-estimated. When one faculty is largely developed, others necessarily suffer. Blind Tom would not live were it all other organs were as largely developed as that of music—called by phrenologists, Tune. I have aimed to teach you an important lesson. Gradually I am approaching that period when this intricate question will be solved, and the world recognize the truthfulness of my position. I will show you the action of individualized intelligence; banish the cloud of doubt that hovers over you, and portray the true destiny of each one. Then do not be alarmed. Yours must be an active life. You can not fold your arms in idleness. Look down upon the tolling millions of earth; even there you can find a field for labor. Go forth, then, Luciferus, and with charity beaming in your countenance, and your tongue filled with words of love for the needy and desponding, work for humanity, and great shall be thy reward.

Luciferus—But I desire to ask a few more questions.

Spirit—Proceed then. **Luciferus**—I have been led to ascribe divine agencies connected with the development of Jesus.

Spirit—Yes; I fully understand your position. While you are willing to admit that God was connected with his embryonic growth and development, you think it beneath the dignity of spirits to be engaged in like work, and while the Christian world believes that he is employed in assisting humanity, they think that only evil spirits are interested in the affairs of earth, and only they can communicate. The children of earth have yet a grand lesson to learn.

Luciferus—In what direction? **Spirit**—In not believing it beneath the dignity of spirits to do what they claim God is constantly doing. It was perfectly proper for God to fill Jesus with the Holy Ghost during his embryonic growth, but they would esteem it the height of folly and impudence for a circle of scientific spirits to shower down upon the embryonic germ of Blind Tom their magnetic and

electric influences, in order to give certain tendencies to his mind.

Luciferus—But have spirits no more exalted work than that?

Spirit—Poor child, in your opinion it is undignified for spirits to do what you ascribe to God—experiences will engrave within your mind new ideas. Guardianship commences with each embryonic germ in the womb, and the aim of the guardian, sometimes a circle of a hundred spirits, is to impart to the mind certain tendencies.

Luciferus—But how is development caused? **Spirit**—By either bringing out all the organs in harmonious relations, or just developing one, as in Blind Tom. This is easily done when understood. The spirit circle only bring to bear certain influences that correspond with that possessed by every mother, and thus assist "nature" in her work.

Luciferus—I fear the children of earth are not prepared for this advanced position.

Spirit—This is only what the Christian world have acknowledged for centuries, only I ascribe to a spirit circle what they do to God. Still they will call it very undignified for spirits to do what they all admit that God has done. The world must advance—gradually the operations of, and the idea of a God doing anything, will be banished.

Luciferus—It seems so undignified for spirits to be engaged in developing an embryonic germ. **Spirit**—But not undignified or unbecoming for your God to shower down upon the embryonic Jesus the Holy Ghost, or send forth a lying spirit, that King Ahab might be destroyed. Not undignified for angels to liberate Peter, roll away the stone from the door of the sepulchre, dine with Abraham, write *Mene, Tekel, Upharsin* on the wall, and talk with Hagar in the wilderness. You are a mere child in wisdom, but soon will be convinced of the truthfulness of what I state.

Luciferus—You state nothing impossible. Early education has biased my views, and I may seem weak to you.

(To be continued.)

The Work Was Well Done.

The Legislature of Michigan, on considering the remonstrance which were printed in this paper and circulated throughout the State of Michigan, and by the people of that State signed and sent to that body, rejected the so-called "Doctor's Bill," by a large majority, a few days since.

About the time the RELIGIO-PHILOSOPHICAL JOURNAL took this subject in hand, the Legislature of Michigan passed the law, but immediately reconsidered the vote, and when the same came up again for a final vote, the people, under the lead of Spiritualists, had pronounced so emphatically against such a law—a law to fine and imprison healing mediums,—that the eyes of senators and representatives were opened to the perception of a power more potent than the will of quack doctors of the "Regular Schools." The Bill was defeated by an overwhelming majority.

Poor old granites! What will they do next? They have made a botch of the job all round. They and the Catholics, with a hearty backing by the hypocrites of the various Protestant churches, set out last winter, to make a clean sweep of spirit mediums in the West. They began by having them arrested in this city, under an old, obsolete city ordinance, unconstituted and unjust, and which has always remained a dead letter until attempted to be enforced against mediums under a charge of being fortune tellers.

As we have before published, they were signally defeated in that movement. We started the supposed criminals on the right track for an able defense—such a legal defense by our friend Peters, that no judge could gainsay; a defense that rested in the fundamental law, the Bill of Rights of the American people.

The JOURNAL took up the "Doctor's Bill," and exposed it single handed and alone! The people were inspired by it, to a most thorough resistance of such a law. It has been defeated in Illinois, Michigan, Wisconsin, Nebraska, Missouri and Arkansas; and but for the vigorous action of this paper, it is true beyond controversy that the doctors would have been successful in each of the above-named States, in getting their bills passed. Under this state of facts we feel confident that all Spiritualists, as well as all correct thinkers and liberal-minded people, will accord to the RELIGIO-PHILOSOPHICAL JOURNAL, the praise of having put in motion the necessary requisites for a successful defeat of a measure fraught with great evil and injustice to mediums and the cause of Spiritualism. They will say the work was well done.

Letter of Fellowship.

On the 15th of April, the RELIGIO-PHILOSOPHICAL SOCIETY granted a Letter of Fellowship to Bro. P. C. Mills, of Brooklyn, N. Y., constituting him in legal parlance, "a regular minister of the gospel," which authorizes him to solemnize marriages according to law.

Correction.

We inadvertently did the authors of the "Hollow Globe" an injustice, by saying that the chapter upon "World Builders" was concluded, when it was only about half published. We should have said it was crowded out by a press of other matter. The whole chapter, and in fact the whole book, should be read in order to be appreciated.

J. C. Wilkinson.

The above-named brother received from the RELIGIO-PHILOSOPHICAL SOCIETY, on the 28th of March last, a Letter of Fellowship, which constitutes him "a regular minister of the gospel," and authorizes him to solemnize marriages according to law. We hope the time is not far distant when Spiritualists will bestow the per-

quisites incident to the marriage ceremony upon our lecturers; instead of giving them to orthodox clergymen, who everywhere speak evilly of our faith, and revile Spiritualists, even as the old Jews did the Nazarene and his followers.

Brother Wilkinson's address is N. 58 John street, Toledo, O.

Harry Bastian.

A few days ago, Harry Bastian was at our office, when two young men, P. M. Foster and H. C. Robinson, thought they would "try the spirit," and so procured about sixty feet of wrapping cord which the strongest man could not break, and tied Harry's arms and hands in every conceivable manner, and then brought them back of his head, where they were secured in such a way that he could not move them. Thus secured he stepped into a darkened room, and within five minutes was liberated from his uncomfortable position by 11 spirit friends, much to the astonishment of those who had tied him.

Mr. Bastian starts this week eastward where he will remain until about the 1st of August. Those who desire his services in the East, will find him one of the very best mediums.

Spirit Artist.

Mr. Willis, the Spirit Artist of Indiana, has opened a gallery at northwest corner of Clark and Madison streets, in Chicago, where he is engaged in taking spirit likenesses. He has been here but four or five days. Although he has had several fair results, yet but few, comparatively speaking, as yet get pictures sufficiently perfect to be recognized. Mr. Willis attributes this to the fact that the gallery, instruments, etc., etc., are not yet properly magnetized with spirit aura to enable spirits to materialize themselves, to reflect light efficiently to leave their image upon the plate through the camera.

To those Spiritualists who are familiar with physical manifestations by spirits, the argument is plausible, and probably well founded. We have seen several good likenesses taken by him since he came to Chicago.

We are very glad that Mr. Willis has commenced operations in this city, and hope he will be well patronized by Spiritualists.

Thanks.

BROTHER JONES—I send you with the money enclosed, the names of twenty-two new subscribers for your world-leading paper, commencing with next week's issue.

RUFUS WILSET.

Summitville, Iowa, April 15, 1871.

REMARKS—We join with our angel friends in tendering our sincere thanks to our brother for his effort to circulate the JOURNAL, a paper not accord to any one published in America. Many others (names too numerous to mention) have interested themselves in our behalf, and sent us many new subscribers, and for so doing, the angel world will reward them.

Will a few thousand other subscribers make a like effort in its behalf?

Physical Mediums.

Mrs. Maud Lynd still continues to hold seances in this city, convincing those in attendance, of the truths of the Hsiernal Philosophy. The Bangs children are also engaged in the good work.

Prof. Denton and the Joint Committee.

We call the attention of our readers to the able manner in which Prof. Denton met the inquiries of the "Joint Committee on Fairies and Religious Societies," in Boston, March 1st, 1871. The article in question was taken from the BANNER, and shows the inequitable spirit of the Committee, and the fearless responses of Professor Denton and others. The questions exhibit the weakness of the Committee, and the responses can only be gratifying to every liberal mind.

To Mechanics and Others Desirous of Procuring a Nice Home.

The season of the year has arrived, or is close at hand, when many will be looking for new homes. We know of no place in the vicinity of Chicago, which offers better facilities for beautiful homes than the growing town of St. Charles, situated on Fox River, only thirty-seven miles by railroad west of Chicago.

This town now contains three thousand inhabitants. It is situated at the south end of a tract of timber seven miles in length, along the river, and three miles wide. This tract of timber lies between the city of Elgin and St. Charles, which are only ten miles apart. St. Charles is two miles north of Geneva, the county seat of Kane County, four miles from Batavia, and twelve miles north of the city of Aurora.

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Rheumatism,	P., 2,187;	Dyspepsia,	P., 2,974;	Asthma,	P.,
Cancer,	N., 2,274;	Gout and Gravel,	P., 2,974;	Hemorrhoids,	P., 1,375;
Palmar Monstrations,	P., 1,427;	Syphilis,	N., 1,914;	Female Weaknesses,	P.,
Scrophulous Eruptions,	P., 2,284;	Anemia (Bloodless),	P., 2,284;	Eczema,	P.,
Cold,	P., 1,729;	Heart Disease,	P., 4,812;	Diarrhea,	P.,
Tuberculosis (Consumption),	P., 1,714;	Bile Dysentery,	P., 1,246;	Liver Complaint,	P.,
Cholera,	P., 709;	Pain and Aches,	P., 2,217;	Indigestion,	P., 827;
Bronchitis,	P., 225;	Filariæ, N., 219;	Croup, P., 1,121;	Worms, P.,	
Inflammation,	P., 357;	Paralysis,	P., 714;	Activity of the Stomach,	P., 352;
Furuncle, P., 436;	Toothache, P., 350;	Malaria,	P., 302;	Hysteria, P., 1;	
Whooping Cough, P., 1,411;	Trichotrichosis, P., 812;	Constipation, P., 256;	Loss of Taste and Loss of Smell,	P.,	
Nervous System, P., 1,411;	Prostatic Gland, P., 62;	Sciatica, P., 321;	Splenecomy,	P., 1,400;	
Jamieson and Cancer, P., 29;	Falling of the Uterus, P., 1,017;	Involuntary Urination, P., 18;	Leucorrœa, P., 276;	Dumb Ague, P., 3,811;	
Scurvy, P., 531;	Typhoid and Typhus Fever, P., 474;	Kidney Disease, P., 1,411;	Glaucoma Disease, such as Peter's Eye, P., 1,411;	Convulsions, P., 111;	
Diphtheria, P., 1,411;	Conjunctivitis, P., 1,411;	Blindness, P., 1,411;	Coma Comatose Group, P.; Effects of the Mind, P.; Gout, P.; Ischaemic, P.; Jaundice, P.; Threatened Abortion, P.; Quinsy, P., ac—35.		


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Frontier Department.

BY E. V. WILSON.
Discussion Between E. V. Wilson and
Rev. Clark Braden.

(Notes taken during a Discussion on the Revolution, "Resolved, That Modern Spiritualism is worthy of the respect and confidence of the people.")
E. V. Wilson affirms.—Rev. Clark Braden denies.

Mr. Wilson's Opening Speech.

Mr. Chairman, ladies and gentlemen, we are this evening to discuss the second phase of the subject, modern spiritualism. As you find myself on the affirmative, I feel that I have more room; in fact, a greater field to work in. I shall avoid repeating matter spoken last week as much as possible. The subject under consideration this week, reads as follows:

Resolved: That modern spiritualism is worthy the respect and confidence of the people.

E. V. Wilson affirms, Clark Braden denies.

I explain the meaning of each word of importance in this resolution.

Resolved: That which has been determined on.

Modern:—That which relates to the present time; the opposite of ancient.

Spiritualism:—That doctrine that all which exists is spirit or soul, a belief in the frequent communication of intelligence from the world of spirits.

Resolved:—Means a thing, or principle having worth, or merit—entitled to respect.

Support:—Means in this resolution, to uphold by aid or counsel, to maintain, nurture.

Confidence:—Means that in which faith is placed, feeling of security.

That the people have accepted modern spiritualism as worthy of their confidence, in this resolution would not have come off, or the one last week. We accept the thought that whatever commands the attention of the people, is worthy of their support.

Raps being one of the phases of modern spiritualism, and intelligent in itself, thus endorsing the chair, the table, the floor, the walls, the wooden pipe with a dispirited sound, making no noise, independent of the mind of any one in the company, is eminently worthy the attention of the seers, and of the seer or seer, male and female.

This rule is applicable to every phase of physical phenomena known in modern spiritualism, sound, voice, and matter, whether it be harmonious or inharmonious, whether it be a tongue known or unknown, it is worthy.

Writing:—This phrase conveys, first, writing when the subject or the subject's own conscious, yet dictating what has been, or may be writing.

Unconscious: when writing upon the hand, but not knowing what was written.

Mechanical: writing with both or one hand, left or right hand, both backward or forward.

Writing without contact with the hand: and yet receiving the presence of the hand.

Producing writing on the arm, face or hand:—as is frequently done.

Writing in the room on the wall or paper:—furnishing pencil, crayon or chalk themselves.

Photography: or sun printing, crayon or oil painting, such as are executed by men or women from the humblest walks in life, the traces of life, who know nothing of art or colors—springing from obscurity into notoriety—such men as Blake, Anderson, Starr, and a host of others.

Teacher:—The teacher or seer, male and female. Such men as Whitney, Davis, Lyman, French, K. Howe, Bent, Willis, and many others.

Seer:—The seer, male and female. Such men as Whitney, Davis, Lyman, French, K. Howe, Bent, Willis, and many others.

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dependent of the physical organization. This is the sixth step or round in the ladder. This we complete a ladder of law, up which we go down which our immortal nature can come; in fact, the ladder sent by Jacob, on which the angels were ascending and descending; we, the people of this world, forming the ladder, and the spirits forming the superior or infinite end.

The property used in mesmerism is an imponderable fluid, coarse and kray; in clairvoyance, white and refined. At the subject acts under the former, the phenomena may be controlled by the operator; when the latter falls in is the seer, the subject, or the clairvoyant, and is independent of the operator, and is in favor of spirit and spirit itself, of which we have many incidents on record.

Mr. Braden's Opening Speech.

Mr. Braden congratulates himself for bringing his opponent to a sense of his duty, and for the first time has made a partial declaration of what spiritualism is, and what it declares. And yet his declaration is general, and has dealt in generalities. The declarations made by the convention at Rochester, and which my friend has read us, deal in generalities, and are not to be taken as a law unto himself. Here is an ignoring of an object's standard of truth.

Every man is a standard of truth. Does my friend mean by this that when a law is made by the many does not suit me, I have a right to throw it off and be a law unto myself?—Meaning a thing, or principle having worth, or merit—entitled to respect.

As a husband; wife, parents, children; as regards man and woman.

From the infancy of the human race to the present, mankind has considered certain phenomena as belonging to the spirit world, and of spirits, and of various kinds; that men and women were possessed. They believed in witchcraft, wizards, and necromancy, etc. But here comes our skilled and scientific; and physical, and practical disprove this belief of the ancients, and prove that there are no such influences, conditions of things. These science steps in, and denies everything supernatural.

4th.—We do not believe that man is the highest ultimate in this life, or the only authority. There is a power above man, and we do not deny the possibility of spirit communication, or their ability to communicate, nor are we unwilling to become a spiritualist, provided it can be proved that spirits do thus induce us that we deny it. This is the phenomena of day to day perceiving to be produced by spirits as of the spirit. For man is not the highest ultimate in this life, and we do not deny the possibility of spirit communication, or their ability to communicate, nor are we unwilling to become a spiritualist, provided it can be proved that spirits do thus induce us that we deny it.

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God, and are deserving of condemnation. We hold that these are generic truths, and are worthy of the support and confidence of the people—will my friend please rise?

To be Continued.

Testimonial.

Mrs. A. H. Robinson—Dear Madam: Inclosed please find your face and a lock of my hair, for a diagnosis and prescription for myself—age 50 years this month. Disease round the heart—rather the pain is right where the heart beats. Duration of the disease eight or nine years, this winter.

Yours truly,

HENRY RANDALL.

Worcester, W. A., Feb. 14, 1871.

Mrs. Robinson, the medium, diagnosed the case and prescribed a remedy, and this is his report:

Mrs. A. H. Robinson—Dear Madam: I have used the medicine prescribed by you, according to directions. It has done me more good than all the medicine I have used for eight or nine years. In fact, I've tried almost everything without any benefit whatever until I tried yours. That has removed all pain so far, and, I hope, entirely cured me. May the blessings of heaven attend you in helping suffering humanity. Yours sincerely for truth and progression.

HENRY RANDALL.

Worcester, W. A., April 31, 1871.

—D. C. Seymour writes: "The JOURNAL stands head and shoulders above all the periodicals of the day. What a mighty influence it must be wielding in this great pulsating world of ours!"

Announcements.

WEST SIDE SKATING RINK.

The Great European Circus is last three days at the Mammoth Skating Rink, corner Randolph and A's Sts., Thursday, Friday and Saturday, April 20, 21 and 22. Immense attractions! Crowded houses! Performances daily, at 2, 4, 7 and 9 P. M. The Great European Circus closes to attract large crowds on the West Side Rink every afternoon and evening, and the performances are giving immense satisfaction. The first grand street pageant of the season will take place this morning. The procession will be made up of the entire strength of the great company, together with the immense corps of living, uncaged lions on the top tier of the elegant band car, performing animals, etc.

FAIRWELL HALL.

The Thomas' Unrivalled Concert Organization of fifty distinguished artists, in a series of six grand concerts and